HOME=

lies sette forthe by the righte reuerende father in God, Edmunde Bysshop of London, not onely promysed before in his booke intituled, A necessary doctrine, but also now of late adioyned, and added therevnto, to be reade within his dioceſſe of London, of all perſons, vycars, and curates, vnto theyr parishioners, vpon ſondayes, & holydayes.

Anno. M.D.LV.

The Table.

i. Of the creation and fall of Man.
ii. Of the miserye of al mankind and of hys condempnation to death.
iii. Of the redemption of Man.
iiii. How the redemptiõ in Christ is apliable to man.
v. Of chrysten loue and Charitie.
vi. Howe daungerous a thing the breake of Charitie is.
vii. Of the Churche What it is, and of ẏ commoditie thereof.
viii. Of the aucthoritie of the Church.
ix. Of the Supremacy.
x. Of the Supremacye.
xi. Of the true presence of Chrystes bodye & bloud in the sacrament of the Aultar.
xii. Of transubstantiation.
xiii. Of certen Aunsweres against som common obiections made agaynst the sacrament of the Aultare.

I beleue in God the Father almyghtye, maker of heauen and earth.

¶ The Bychoppe of London to all persons and curates, within hys dioces of London.

Forasmuch as the people of my dioces beyng within your seuerall cures & charg do (as in dede of reason they maye) loke for to haue at theyr pastours hand, or at the least way, by his prouision, & meane good instruction, and teaching, especially howe to serue and please God, and how also otherwise to do their dutie, as to any one of thē in theyr degre doth appertaine. And forasmuch also as ther is not now a dayes that multitude, and plenteth of preachers, which in tymes past hath ben, and by Gods grace, hereafter shalbe. And fynallye, for that euery one of you in your owne person, is not able to discharg the offyce of preaching, which many good folke do gretly wyshe, and desyre ye could, and would. Therfore desyryng to haue something done onward, til God of his goodnes prouide something better, I haue laboured with my chaplaynes, & frends, to haue these Homelies printed, that ye maye haue somewhat to instruct, and teach your flocke withall, requyryng, and charging euery one of you, that dilygentelye, vpon the sondayes, and holydayes, ye reade to your flocke, fruitefullye, and deliberatly, one of ỹ said Homelies. And thus fare you wel. Geuen at my house in London, the first daye of Julye. M.D.L.II.

1675
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An Homelye, of the creatyon and fall of man.

THe Prophette, Dauid in his foꝛe scoꝛe and nintēth psalme, exhoꝛting all people to sing praise to almighti god, to serue hī in gladenes, & retoyse in his sight, alledgeth this as a sufficient cause therof. *Scitote quoniam ipse est dominus, ipse fecit nos, et non ipsi nos.* which is to saye. psalme cxix.

Know you that he is our Lord, it is he that made vs, and We made not our selfes. And in dede, who ỹ diligently wayeth ỹ creatiō of man, cā not but therin most highly laude, & prayse almightye god, his creatoꝛ. Foꝛ wher in the creatiō of all other visible thinges, he did but onely commaūde, & wyll that they should be made, and incōtinent they were made, in the creatyng of man, he vsed great solempnitie, and many notable circūstaunces. Fyrste touchyng mā he said, **let vs make mā**, which woꝛds be as it were the woꝛdes of god the father, to God, the sonne, & to the holy ghoste, spoken after the maner of men, whē they go about some great matter, at what time they take good aduisement oꝛ they begyn, and doo ioyne with the best, & wiseste counsellouꝛs, Genes. 1.

lours, that they can get. Thys circumstaunce (not being necessarye of goddes parte, as wythoute the whych he might haue created man) doth most manifestly declare the special fauour, of almighty god towardes mankynde, but that nexte circumstaunce, whych doth immediately folow this fyrst, is a more surer proofe, and declaration of Gods tender loue, towardes mã, when he sayth. **Let vs make mã, to our owne similitude & likenes.** Now mark good people, howe much god did for vs in our creation. He made vs in very dede like vnto himself & in so doyng what coulde he haue done more for vs? A wonderful excellent benefit & comfort is it vnto vs, to consider that man was made like vnto god. And to vnderstand this thing the better, you shal know that the similitude, and likenes of man to god, was not in the body of man (for this you must moste certenly beleue, ỹ the godhed is a spirit, & not a bodely substaunce) but this similitude and likenes was in ỹ soule, whych was endued with most heuenly & godlyke qualities, as vnderstãdyng, memory, and wyll, with sondrye gyftes also of grace. And here is to be noted by the way, that where almyghty god sayeth: **Let vs make man to our owne similitude & lykenes,** he geueth vs to vnderstãd ỹ there be thre persons in trinitie, & yet but one god. For in that he sayeth let vs make man, therein is signifyed, a pluralitie, or number of persones, agayne, in that he sayeth to our similitude and lykenes, and not to our similitudes and lykenesses, by this is signyfyed the vnytye

vnitie also of one nature and substaunce. But to procede further concernyng the creation of man, ye shall vnderstand, that the second chapter of Moises boke, called genesys, in special maner doth recorde
Genes. 2. the seuerall makyng, as well of the body of man, by it selfe, as also of the soule by it self. And as touching the body, scrypture doth there say, that: God fourmed, or shaped it, of ỹ earthe. Noting therby the excellẽcy of mans body, aboue the bodies of other liuyng creatures, For we rede not of anye other lyuyng creature, that god shaped, or fourmed, the body of it, but onely that he made it, and that at the cõ
Genes. 1. maundemẽt of almyghty god, the earth brought fourth foze foted beastes, & the water in like maner, brought forth fyshes, & foules. Onlye of ỹ body of mã scripture witnesseth ỹ God shaped it. And as cõcerning ỹ soule of mã it is written of it
Gene. 2. in the sayd second chapter of genesis, how ỹ god breathed it into the body, whiche, ii, circumstaunces, as they import a marueylous excellency of man, aboue other bodely creatures, so they most clerely declare thexcedyng great goodnes of God, towardes man Now when god had, in such a singuler fashion, created man, he gaue hym souereigntie ouer al the fysshes of the sea ouer the foules of the ayer, and ouer the bestes of the land, yea, and made him a kynge. and Emperour on the earth. And yet not satisfyed with al this, he placed man in Paradyse, that is in amost pleasaunt garden, where he had planted all

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kynd of frute, beatyfull to behold, and delicious to eate, for man to fede vpon, onely one kynde of fruite he charged hym on payne of death, and that not of the body alone, but of the soule also, vtterlye to refrayne from, whych was the frupte of the tre called in scrypture, the tre of knowledge of good and euyl And lyke as in a most maruelous sort he made Adam the fyrst man, so in as merueylous & straunge a sort he made Eue the first woman, euen of a ribbe taken out of Adams lefte syde, and her he made parfytte, and furnyshed her wyth like gyftes as he had done Adam the fyrst man: What canne we then thinke, or deuise, that god might haue done more for vs in our creation, then herein he dyd. He made the soule immortall, that is such as should continue for euer without ende. He furnyshed it with most synguler gyftes both of nature and specyall grace also. The body of man, in the estate of originall innocencie had in it helth, strength, cumlines, and otherlike qualities in the highest degre of perfectiō, it had in it selfe then, no fond lust, or concupiscens, no pronitie or inclinatiō to euil, no lothsumnes in doing good, no infirmitie or wekenes, no lacke or want of anye qualitie fyt and decent for it. The body of man was then obediente to the soule, the soule altogether obedient to God. So that on Gods part, oure maker and creator, there is nothing towardes vs but all perfectyon, all great kyndnes, al fatherly loue & faucur. Holy scrypture most euydently affirmeth þ al creatures were made good in their creation saying. Vidit deus omnia que fecerat et erant valda bona, Gene. i, That Genes. i.

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is. God saw al thinges which he had made and they were very good. Which thing as it is generally true in all creatures concernyng their creation, so is it in a certen degree of excellencye to be verified in man touchyng the estate of his originall innocency. Thus we may perceaue ỹ in the creatiõ of man, al was excellent & perfytte, whyche oughte greatly to inflame vs the more to loue and serue almyghty God our moste louyng creator. But for almuche as that blessed estate is lost, & mankind by ỹ losse thereof, fell into extreme misery and wretchednes, it is consequently to be well considered of oure part, by what meanes man was brought from soo good and blessed a case, to so euyll and miserable an estate, whyche poynte well wayed, is a suffycyente grounde to cause vs on the other syde vtterly to detest & abhorre al synne: For that greuous fal of man cam of synne. Synne it was, for whych God thrust man oute of paradyse, synne it was, that caused the flesshe to striue agaynst the spyryte, and the spyryte, agaynst the flesshe, synne it was, that brought vnto mankynd necessitie of bodelye death, and all the infirmyties and diseases, whych man in thys transitory lyfe sustayneth, synne fynally it was, that caused al the posteritie of Adam and Eue to be borne in state of dampnatyon. But some perchaunce are desyrous fardar to knowe, by what meanes man was fyrst brought to commytte synne. For the vnderstandyng whereof, lette vs haue recourse to the iii. chap. of Genesis, wher it is wrytten: how that ỹ wyly serpent the deuyll came vnto Eue and sayde

Genes. 3.

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vnto her: Why hath GOD gyuen you commaundemente not to eate of euerye tree in paradyse? Where vnto the Woman aunswered and sayde, of the fruite whyche is in paradise We eate, but of the fruyte of that tree ꝑ groweth in the myddest of paradyse, GOD hathe charged vs not to eate or touche it, leaste, perchaunce We dye. Then sayde the serpente to the woman, Naye, you shall not dye. For God knoweth that whatsoeuer day you shall eate therof, your eyes shalbe opened, and you shalbe lyke Gods, knowinge good and euyll. The woman therfore sawe that the tree was good to eate of, and beautifull to the eye, and pleasaunte to beholde, and the toke of the fruite therof and dyd eate, and gaue parte to her husbande, who also dyd eate.

Thus through the prouocation of the deuyll, man fyrst fell into synne. Wherefore as we must alwayes abhorre synne and forbeare it because of the greate miserie it brought vs vnto, so should we no les hate, and to the vttermost of our power, fly the deuyl and all hys suggestions, knowing that thereby we were fyrst induced to commytte synne. For as thys oure aduersarye was busye at the begynnyng wyth oure fyrst parentes, so is he no les, but rather more busye wyth vs at thys present, as witnesseth Sayncte Peter in the .v. chappter of hys fyrst epistle, sayinge. 1. Peter. 5.

Youre aduersarye the deuyll as a roryng lion goth about, sekyng whome he may deuoure. Thys aduersarye of man kynde, disdayninge at the greate felicitye that Adam and Eue were in, neuer ceased questioning and craftynge wyth the woman, beinge the weaker and frayler vessel, vntyll he had made them dysobeye Goddes commaundemente: by whiche theyr doinge, they lost the originall great innocencye whiche they had at their creation, which being lost, nether the body would be obedient to the soule, nor the soule to God, but all was in man turned vpsidoune: yea therby they fell also into necessitie of temporall death of bodye, and (which is worst of all) into the estate of eternall dampnation, and euerlasting death, both of bodie and soule. But now, because it maye peraduenture seme in some mannes iudgement, that seing the thing that Adam and Eue dyd, was but the eatynge of an appel, therefore theyr fault was not great, nor deserued so greuous punishment, lette vs consider the circumstaunces, and wee shall sone percepue the offence not lyghte, but verye sore and heynous. Fyrst the thyng which God commaunded man to forbeare, was a thynge most easye for hym to forbeare, and so muche was hys fault the greater. Besides thys, whan a man is told before of great peryll and daunger that shall lyght vpon hym if he do thys or that, in case after suche warnynge he offende therein, hys faulte thereby is made the greuouser. Thyrdlye the lesse inclination a man hath to anye synne, the more he synneth yf he doo the same. Nowe Adam and Eue, had in them no inclination

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at al, nother to one vice nor to other. Fourthly, whē a man hath late receiued great benefyttes at his soueraygnes handes, if he incontinently breake his expresse wyll, the contempte and disobedience is made therby the greater. The thing that Adam and Eue dyd eate, was in dede but an appel, yet the eatynge therof in that case, was an hygh disobediēce against God and the corrupting of al mankynd, for almuche as they two were the verye roote, whereof all men must ryse, and the roote beinge once naughte, howe can the tree or braunches, commynge of that roote, be good? Therefore S. Paule in hys Epistle to the Romaynes in the. v. chapiter therof sayeth. By the offence of one man, synne came vpon al men, to condempnation, and in the same chappter immedyatlye after, he sayth to lyke purpose, through the disobedyence of one man, manye became sinners, And wythin a litle after he sayeth. Sinne came into thys World by one man, & through synne came death, & so death passed to al men. Roma. 5.

Thus haue you hard fyrst the louyng kyndnes of God to man, in that he created hym in so worthye a maner, nexte ye haue harde the mischefe that commeth to mankind by sinne, and thyrdlye what an extreme enemy also the Deuil is vnto vs. In an other homily hereafter, ye shal heare of the exceding great mercy of god, in deliuering mākind by a marueilous maner, out of the estate of this dāpnation. Wherfore to conclude for this presente tyme, this shalbe to exhorte

hoꝛt you, that you fayle not dayly and howꝛely to geue moſt harty thankes to allmighty God, foꝛ that he of hys mere goodnes created you, & created you, not without ſence, as the ſtones, not without reaſon as the bꝛute beaſtes, but hath gyuen you, all notable qualities and powers that other coꝛpoꝛall creatures haue, and beſides, hath particulerly planted in you reaſon and vnderſtãding, and ſondꝛy goodly qualities of body and ſoule, ſeuerall to the nature of man onely, and not common to mã, and other erthly creatures. Thys is furthermoꝛe alſo to exhoꝛt you, that remembꝛinge what miſerye came to mankinde by ſinne, and by ſuche a ſinne, as in ſome mẽs iudgement myght ſeme to be but verye ſmale, it is to wyt by eatynge of an appel, you wyll be circumſpecte in auoyding of all kynd of ſinne, and diſobedience, be the thynge in his owne nature neuer ſo ſmale a thynge, whyche is by God hym ſelfe, oꝛ by ſuche as we owe obedyence vnto commaunded. Fynally and laſte of al, thys is to exhoꝛt you, to conſider diligently that we haue a dedly enemye which is the deuyl, who deſyꝛeth oure deſtruction, and doth moſte craftely and buſely trauayle by all meanes wyth vs, to woꝛke the ſame, of whoſe moſte ſubtyll and wylye traynes, we muſt pꝛyncipallye take hede of, whiche graunt vnto vs all, the bleſſed trinitie, the father, the ſonne and the holy ghoſte, to whome be all honoure and gloꝛy woꝛld wythoute ende. Amen.

Io. *Harpeſſeld ſacræ theologiæ Profeſſor*
Arch. London.

An homelye of the miserye of all mankinde and of hys condempnation to euerlasting deathe, by hys owne synne.

The holye Ghoste, in wrytinge the holy scrypture, is in nothing more diligent, then to pull downe mannes vayne glory and pryde, whiche of all vyces, is mooste vniuersallye grafted in mannekinde, euen from the fyrste infection of oure fyrste father Adam. And therfore we reade in many places of scrypture many notable lessons agaynst this olde rooted vice, to teache vs the most cõmẽdable vertue of humilitye, how to know our selues, & to remẽber, what we be, of our selues. In the booke of Genetis, almyghtye God geueth vs all, a tytle & name in our great graunde father Adam, which ought to admonishe vs all, to consyder what we be, whereof we be, from whence we came and whither we shall, saying, thus. *In sudore uultus tui uescẽris pane tuo, donec reuertaris in terram de qua sumptus es: quia puluis es, et in puluerem reuerteris* That is to say. In the sweate of thy face thou shalte eate thy breade, vntyll thou retourneste into the earthe, oute of whyche thou waste taken, for dust thou art, & into dust thou shalte retourne. Gene. 3.

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Here (as it were in a glasse) we may learne to know our selues, that we be but grounde, earth, and duste, and that to grounde, earthe, and duste, wee shall returne agayne, whyche name and title of earthe, and duste, appoynted, and assygned by God, to all mankynde, the holy Patryarche Abraham, dyd well remember: and therefore he calleth hym selfe by that name, when he maketh hys earnest prayer for Sodome and Gomorre, sayinge in the .xviii. of Genesis. Gene. 18. *Cum sim puluis et cinis* That is to say. Seing I am duste and ashes. And we reade that Judith, Hester, Job, Hieremye, wyth other Holye menne and women, in the olde testament, dyd vse sacke clothe, and dyd cast duste, and ashes vpon theyr heades, when they bewayled theyr synnefull lyuynge. They called and cryed to God for helpe, and mercy, with such a ceremonye of sacke clothe, duste, and ashes, that thereby they myght declare to the hole worlde, what an humble and lowlye estimatyon, they had of theim selues, and how well they remembred theyr name, and title aforesaide, theyr vyle, corrupte, fraple nature, duste, earthe, and ashes. The booke of wysedome also, willynge to pull downe oure proude stomakes, moueth vs diligently, to remember our mortall and earthly generation, which we haue al of hym, that was first made: and that all men, aswell kynges, as subiectes, doo come into thys worlde, and doo goo oute of the same in lyke sorte, that is, as of oure selues, full myserable, as we maye daylye see. And almyghtye God cõmaunded his Prophet Esay, to make a proclamation, and to crye to the hole worlde: that all flesche

Judith. 3. and. 9. Ioh. 13. Hiere. 6. and. 23.

Sapie. 7.

Esai. 11.

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is grasse, and that all the glorye of man, is as the flower of the feilde, the grasse is withered, and the flower doth fall awaye, for the wynd of our Lorde bloweth vpon it, The people sure lye is grasse, whych dryeth vp, and the flower fadeth awaye, but the worde of our Lord abydeth for euer. Accordynge wherunto, the holye Prophet Job, hauyng in hym selfe great experience of myserable and synnefull estate of man, doeth open the same to the worlde in these wordes. Homo natus de muliere, breui viuens tempore, repletur multis miserijs, qui quasi flos egreditur, et conteritur, et fugit uelut umbra, & nunq̃ in eodem statu permanet & dignum ducis sue per huiusce modi aperire oculos tuos, & adducere cũ tecum in iudicium? qui potest facere mundum de immundo conceptum semine? Iob.14.

that is to saye Man beynge borne of a woman, lyuynge a shorte tyme, is full of manyfoulde miseries, he springeth vp lyke a flower, & fadeth agayne, vanyshynge awaye (as it were) a shadow, and neuer continueth in one estate. And doest thou iudge it mete (O Lorde) to open thyne eyes vpon suche an one, and to bryng hym to iudgemente wyth the? who can make hym cleane that is conceyued of an vncleane sede? In dede all men of theyr euylnes and naturall prones, were so vniuersallye gyuen to synne, that God (as the scripture testifyeth) repẽted ẏ euer he made man. And by synne, his indignation was so muche prouoked agaynste the worlde, that he drowned all the world wyth Noes fludde (except Noe hym selfe Gene. 5. and, 7.

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and hys litle householde.) It is not without greate cause, that the scripture of God, doth so many times call all menne here in thys worlde earthe, sayenge, (O thou earthe, thou earth, thou earth, heare the Woorde of oure Lorde.) Hiere. xxii. Thys, oure ryght name, vocation, and title: earthe, earthe, earth, pronounced by the prophet sheweth what we be in dede, by whatsoeuer other style, tytle, or dignitye men do cal vs. Thus he plainly nameth vs, who knoweth best both what we be, and what we ought of ryght to be called. And thus he discribeth vs, speaking by his faythfull Apostle S. Paule to the Romaynes the. iii. Chapter. saying. All men, Iewes and Gentiles, are vnder synne, there is none ryghteous, no, not one, there is none that vnderstandeth, there is none that seketh after God, they are all gone oute of the Waye, they are all vnprofytable, there is none that doeth good, no not one, theyre throte is an open sepulcher, Wyth theyre toungues they do vse crafte and deceyte, the poyson of serpentes is vnder theyre lyppes, theyre mouthe is full of cursynge and bytternes, theyre fete are swyfte to shed bloude, destruction and Wretchednes are in theyr Wayes, & the Waye of peace haue they not knowen, there is no feare of God before theyre eyes. And in an other place, that is to wit, Galathians. iii. S. Paule writeth thus, (God

Hiere. 22

Roma. 3.

Galat. 1.

hath

hath wrapped all nations in vnbelefe, that he myghte haue mercye on all. The ſcrypture concludeth all vnder ſynne, that the promyſe by the fayth in Jeſus Chryſte, ſhould be geuen vnto them that beleue. S. Paule in manye places, paynteth vs oute in our collours, callyng vs the chyldren of the wrath of God, when we be borne, ſayenge alſo, that we cannot thinke a good thoughte of of our ſelues, much leſſe, we can ſay well, or doo well our ſelues. And the wyſeman ſayeth, in the booke of Prouerbes, the iuſte man fallethe ſeuen tymes a daye. The mooſte tried and approued man Job, feared all his woorkes. S. Jhon the Baptyſte beynge ſanctified in his mothers wombe, and prayſed before he was borne, called an aungel, and greate before the Lorde, replenyſhed euen from hys byrthe, with the holye ghoſt, the preparer of the way for our ſauioure Chryſte, to be more then a Prophet, and the greateſt that euer was borne of a woman, yet he plainely graunteth, that he had nede to be waſſhedde of Chriſt, he worthely extolleth and glorifieth his lord and mayſter Chryſt, and humbleth hym ſelfe, as vnworthy to vnbuckle his ſhooes, and geuethe all honoure and glory to God. So doeth Saynte Paule, both oft, and euidentelye confeſſe him ſelfe, what he was of hym ſelfe, euer geupnge (as a mooſte faithfull, ſeruaunte oughte to doo) all prayſe to hys mayſter and ſauioure. Soo doeth bleſſed Saynt Jhon the euangelyſte, in the name of hym ſelfe, and of all other holy men, be they neuer ſo iuſte, make this open con-

Roma.11

Gala.3.

Pro.24

Luce.i.

Ihon .i. and 2

fession. If We saye, that We haue no synne, We deceiue oure selues, and the truthe is not in vs If We knowledge our synnes, God is faythe, full and iust, to forgyue vs our synnes, and to clense vs from all vnryghteousnes. If We saye We haue not synned, We make hym a lyer, and hys Wordes is not in vs. Wherefore, the wyseman in the booke called Ecclesiastes, openlye declarethe that there is not one iuste man vpon the earthe, that dothe good and synnethe not. And Sayncte Dauyd is ashamed of hys synne, but not to confesse his sinne Howe ofte, howe earnestelye, and howe lamentablye dothe he desyre Godes greate mercye, for his great offences, and that GOD shoulde not enter into iudgemnnte with him. And agayne, howe well wayethe this holye man his synnes, when he confesseth, that they be so many in number, and soo hydde, and harde to vnderstande, that it is in maner vnpossyble, to knowe, vtter, or number them. Wherefore he hauynge an earnest, and depe contemplation, and consyderation of his synnes, and yet not commynge to the bottome of them, maketh supplication to GOD, to forgyue him his priuye, secrete, hydde synnes, to the knowledge of the whiche, he cannot attayne.

Ecclesi. 7

Psal. 2

Psal. 19.

He wayeth ryghtlye his synnes, from the ozygynall roote, and sprynge heade, perceyuynge inclynations prouocations, styrringes, stingynges, buddes, braunches, dregges, infections, tastes, felinges, and sentes, of them, to cõtinewe in him stil. Wherefore he sayeth. Marke, I beholde, I was conceiued in sinnes.

He

He sayth not sinne, but in the plurel number, sinnes: forasmuche, as out of one, as fountayne, springeth all the reste.

And our sauiour Christ saith, there is none good but God, and that we can do nothing that is good, without hym, or no man can come to the father, but by him. He commaundeth vs all to saye, that we be vnprofitable seruauntes, when we haue doone all that we can do. He preferreth the penitent Publicane, before the proud holye, and glorypouse Pharisey: He calleth himselfe a phisition, not to them that be hole, but to them that be sycke, and haue nede of his salue, for they are sore. He teacheth vs in our prayers, to reacknowledge oure selues synners, and to aske forgeuenes, and deliueraunce from al euils, at our heauenly fathers hande. He declareth that the synnes of oure owne hartes, doo defyle oure owne selues. He teacheth that an euyll worde, or thought deserueth condempnation, affyrmyng, that we shall geue an accompte, for euerye idle worde: He sayeth, he came not to saue, but the shepe that were vtterlie loste, and cast awaye. Therefore fewe of the pronde, iust, learned, wise, perfite, and holy Phariseis, were saued by hym, because they iustifyed them selues, by theyr counterfeyte holynes, before men. Wherefore good people, let vs beware of such hipocrisie, vaineglorye, and iustifying of our selfes. Let vs loke vpō our feete, and then downe oure Peacockes fethers, downe proude hart, downe vayne claye, frayle, and byrtle vessels. Of our selues we be crabtrees, that can bring forth no appels, we be of our selues, of such

Mat. 6.

earthe, as can bring forth but wedes, nettels, brambles, bryers, cocle, and darnel. Oure frutes be declared in the fifte chapiter to the Galathians. We haue neyther fayth, Charity, hope, patience, chastitie, nor anye thynge els that good is, but of God, and therefore these vertues be called there, the fruytes of the holy ghost and not the fruites of man. Let vs therefore, acknowledge oure selues before God, (as we be in dede) miserable and wretched sinners. And let vs earnestly repent, and humble our selues hartely, to crye to God for mercye. Lette vs all confesse wyth mouthe, and harte, that we be full of imperfections. Let vs knowe our owne workes, of what imperfection they be, and then we shall not stande folyshelye, and arrogantly in our owne conceytes. For truely, there is imperfections, in oure best workes: we doo not loue GOD, so muche as we are bounde to doo, with all oure harte, mynde, and power: wee do not feare God so muche as we oughte to do: wee do not praye to God, but wyth great and many imperfections. We geue, forgeue, beleue, loue, and hope vnperfectlye: we speake, thynke, and doo vnperfectlye, we fyght agaynst the deuyll, the worlde, and the flesche, vnperfectly. Let vs therfore, not be ashamed to confesse playnely oure state of imperfection: yea, let vs not be ashamed to confesse imperfection, euen in all our workes: Let none of vs be ashamed to say with holy S. Peter: I am a synfull man. Let vs all saye wyth the holy Prophet Dauyd, We haue sinned wyth our fathers, We haue done amysse, and

Luke. 5.

Psal. 160

and dealte wyckedlye. Let vs all make confessyon wyth the prodigall sonne to oure father, and saye with hym: We haue synned agaynst heauen, and before thee (O father) we are not worthye to be called thy sonnes. Lette vs all saye wyth holye Baruche: O Lorde our God, to vs is worthely ascrybed shame and confusyon, and to thee ryghteousnes. We haue synned, we haue done wyckedly, We haue behaued our selues vngodlye, in all thy ryghteousnes. Let vs all saye wyth the holy prophete Danyell: O Lorde, ryghteousnes belongeth to thee, vnto vs belongethe confusyon. We haue synned, We haue bene naughtye, We haue offended, We haue fled from the, We haue gone backe frome all thy preceptes, and iudgementes.

Luce.15

Baruch.2

Daniel.9

So we learne of all good men, in holy scrypture, to humble oure selues, and to exalte, extoll, prayse, magnifye, and glorifye God.

Thus ye haue harde, howe euyll we be of our selues, how of our selues, & by our selues, we haue no goodnes, helpe, nor saluatyon: but contrarywyse, synne, dampnatyon, and deathe euerlastynge: whyche yf wee depely weyghe, and consyder, we shall the better vnderstande, the greate mercy of God, and howe our saluacion commeth onely by Chryste: for in oure selues, as of our selues, we synde nothynge, whereby we may be delyuered from thys miserable captiuitye, into the whyche we were caste throughe the

enuye

enuye of the deuyll, by tansgressyon of Godes commaundement, in our fyrste parent Adam. We are all become vncleane: but we all of our selues, are not hable to clēse our selues, nor to make one an other of vs cleane. We are by nature, the chyldren of Gods wrathe: we are not hable of oure selues, to make vs the chyldren and inheritours of Gods glorye. We are shepe that runne astraye: we cānot wythout gode des grace, and helpe, come agayne to the shepe folde: so great is our imperfection and weaknes. In oure selues therefore, maye not we glorye, whyche of oure selues are nothynge but synnefull, neyther maye we bragge of our woorkes that we doo, whyche all be so vnperfecte and vnpure, that they are not of them selues, hable to stande before the ryghteous throne of GOD, as the holye Prophete Dauid sayeth:

1. Peter. 2

Enter not into iudgemente wyth thy seruaunte, O Lorde, for no man that lyuethe, shalbe founde ryghtuous in thy syghte. To God therefore, muste wee flye, or els shall we neuer fynde peace, rest, and quyetnes of conscyence, in oure hartes. For he is the father of mercyes, and God of all consolation, he is the Lord, wyth whome is plen-

Psal. 129

teouse redemption. He is the God, whyche of hys owne mercy saueth vs, and setteth out hys charitye, and exceadynge loue toward vs, in that of hys owne voluntary goodnes, when we were perysshed, he saued vs; and prouyded an euerlastynge kyngedome for vs. And all these heauenly treasure are gyuē vs. of hys mere mercy, freelye. And for whose sake. Tru

lye

iye for Jesus Christes sake, that pure, and vndefiled Lambe of God. He is that dearely beloued sonne, for whose sake, God is fullye pacified, satisfyed, and sette at one with man. He is the Lambe of God, whyche taketh awaye the synnes of the worlde, of whome it maye be truely spoken, that he dyd all thinges well, and in his mouthe was founde no crafte, nor subtyltye. Lykewyse he maye saye, the prynce of the worlde came, and in me he hath nothinge. He maye saye, also whiche of you shall reproue me of anye faulte. He is that highe and euerlastynge preiste, whyche hathe offred him selfe to God, when he instituted the sacrament of the Aultar, and once for all, in a bloudye sacrifyce, done vpon the crosse, with whyche oblatyon, he hath made perfecte for euermore, them that are sanctifyed. He is the mediatoure, betwene God, and man, whiche payed our rauneſome to God, wyth his owne bloude, and with that, hathe clensed vs from synne. He is the Phisition, which healeth all oure dyseases. He is that sauioure, which sauethe the people from al theyr sinnes. To be shorte, he is that flowing and mooſt plenteous fountayne, of whose fulnes, all we haue receyued. For in him are all the treasures of the wysedome, and knowledge of God hydden. And in hym, and by him, haue we from God the father, all good thinges, perteynyng eyther to the bodye, or to the soule. O howe much then, are we bounde to this our heauenlye father, for these his greate mercyes, whiche he hath so plenteously declared vnto vs, in Chryste Jesu our Lorde, and sauioure. What thankes, worthye, and sufficient, can we giue to hym: Let

i. Peter 2

i. Ihon. 3

Matth. 1.

vs

vs all with one accorde, burste oute with ioyfull voyces, euer prayfynge, and magnifyenge thys lorde of mercy, for his tender kyndenes shewed to vs, in hys dearely beloued sonne Iesus Christe oure lorde.

Let vs nowe learne to know our selues, our frailtie, and weakenes, withoute anye ostentatyon, or boastynge of oure owne good dedes, and meryttes. Let vs also knowledge the exceadynge mercye of God towarde vs, and confesse, that as of our selues, commeth all euyll, and dampnation, soo lykewyse of hym commeth all goodnes and saluation, as GOD him selfe sayeth by the Prophet Oze: O Israel, thy
Oze. 13. destruction commethe of thy selfe, but in me onely is thy helpe and comforte. If wee thus humblye submyt our selues in the syght of God, we maye be sure, that in the tyme of his visitatiõ, he wyll lyfte vs vp, vnto the kyngdome of his dearely beloued sonne, Christ Iesu oure Lorde, to whome with the father, and the holye ghost, be al honoure and glorye for euer.

Amen.

Io. Harpes. *sacræ theologiæ professor.*
Archi. London.

¶An homelye of the redemption of man.

IT Was declared vnto you, good chri-sten people, in the last homelye, howe oure fyrst parentes Adam and Eue, were by the synguler good-nes, and especyall fa-uoure of almyghetye God, created ryghte worthye creatures, and in the estate of perfytte innocencye. It was also shewed howe tho-roughe disobedience to theyr creator, they broughte them selues, and al mankynde, into the estate of euer lastynge dampnation. Nowe shall you consequentlye heare, of the deliueraunce of man, out of that damp-nable estate, that is, of our redemption. For the vn-derstandyng whereof, you must perfytelye beare in mynde that the whole nature of man both in bodye and soule, was thoroughe originall synne, greatelye defiled, For the soule which is the cheefe parte of man loste thereby the especiall gyftes of grace, wyth whiche it was indued in the creation, and besydes that, it was also maymed in the gyftes of nature, as in memorye, intellygence, wyll and other lyke, And the bodye whyche is the inferior parte it also was by the meanes of originall synne, broughte to the neces-sarye estate of mortalitie, so that it muste nedes dye,

and was throughe that synne of our sayde fyrste parentes, made weke, and brought to be subiecte, to son dyre kyndes of infirmities, and syckenes, and nother coulde God, of his iustyce, receaue man agayne to fauor, and state of eternall lyfe (beynge thus in bodye and soule, by hys owne defaulte defyled) vnles he were fyrst made pure, and cleane, agayne nether man was able to helpe him selfe herein, no, nor yet anye angell at al. Wherefore, almyghtye God (whose mercy exceedeth al his workes) pytieng the wretched case that mankynde was in dyd appointe, euen from the begynnynge, hys onelye sonne, the seconde personne in trinitie, to be the sauiour of the worlde, and to restore man againe, to perfit clennes, both in body, and soule, and that, by the waye of very iustyce, in making a ful amendes, and payinge a sufficente raunsome for synne. And this sonne of God (accordynge to the wyll of his father) dyd take vpon hym the nature of manne, ioyninge to his euerlastinge Godheade, the whole, and perfyte nature of manhode, not makynge that nature of man, which he toke a newe of nothing as he dyd heauen and earth, nor yet makynge it, of a clod of earth, as he did ỹ bodye of Adam, but he toke the nature of man, of the very substaunce of the Vyrgyn Marye hys mother, that like as Adam and Eue brought them selues, and al their posteritie, throughe sinne, into the estate of eternall dampnation, so Christ takynge vpon him, the verye selfe same nature, being descended from Adam and Eue, vnto the Virgin Marye, and of her beynge taken, and ioyned in hym to the godheade, in vnitie of person, shoulde by his in-

nocen-

nocency, & through death, willyngly suffred in that his most innocent body, not onely hym selfe become immortal mā, & haue glory euerlasting, but make so many also, partakers of lyke blessednes, as shuld enioye the merytes of his passion. Wherfore, it is a very pernicious errour, to thinke that Chryst toke not hys flesche, of the verye flesche of the blessed Vyrgyne Mary his mother. Howe could his death haue done me good, if it were not of the same nature that I am of: and therfore S. Paule in his second chapiter of his Epistle to the Hebrues sayeth. *Qui sanctificat, & qui sanctificãtur, ex uno omnes.* That is, He that sanctifyeth, and they which are sanctifyed, are all of one. And wythin a lytle after he sayeth farther, *Debuit per omnia fratribus assimulari, ut misericors fieret, & fidelis pontifex, ad deum, ut re propitiaret delicta populi,* that is, Chryst muste in all poyntes, become lyke to hys brethren, that he myght be a mercifull and frutefull Bishop to Godward, to procure mercye, or the sinnes of the people. Hebr.ii.

If Chryst toke not the flesh of ỹ Virgin Marye, howe is that promyse fulfylled, which God made immediatly after the fall of our fyrst parentes when he thrust them out of paradise, at whych time, he sayd vnto the serpent (as it is written in ỹ thyrde chappter of Genesis) I will set enmitie betwixt the, and the womans sede, and it shall treade downe thy hedde: Lo howe mercifully God dealeth wyth mankynde, He promysed that one shoulde be borne of the sede and stocke of Eue, whych should Gene.3.

banquished our ghostly enemie the deuill. Nowe in
that he calleth hym the sede of the woman, he moste
plainelye declareth, that he must nedes haue in him
the selfe same nature that the woman had. Agayne
God makynge the second promyse of the same sede,
to come of the stocke of Abraham the patriarke, said
vnto Abraham (as is witnessed in the .xxii. of Ge-
nesis) In thy sede shall all the nations of the
Genes. 22 worlde be blessed, and many hundred yeares after
that he promysed lykewise kyng Dauid, that, ỳ sede
should come of him to. Which promises of almighty
God, were not to be verified in Christ, if he toke not
the substaunce of his flesh, of the Virgyn Mary hys
mother. But here it may seme straunge to some, ỳ al
myghty God (seinge he intẽded from ỳ beginnig, to
sẽd his sõne into the world, to be incarnat for mans
redemption) did defer the sending of hym so longe,
that is, the space of foure thousande yeares or ther-
aboute. To whome it is to be aunswered, that the
longe tarynge of Chryste, before he was incarnate,
came not of lacke of good wyll in God, towardes vs
but of vnredynes, and lacke of good dysposition, to
receyue hym on our partes. For yf Chryste shoulde
haue cummen in the beginnynge of the worlde, men
would haue thought, that if God had suffered them
to vse their owne natural powers, they would haue
attayned saluation well inough, without any other
helpe on Goddes parte. Agayne, thoughe after
long experyence, and trauayle of man, folowing the
onely lyghte of nature, it was euidente, that he ne-
ded a speciall ayde from GOD, to the attaynynge

of

of euerlastynge lyfe, yet the worlde myghte haue demed, that in case God of hys goodnes, had geuen vnto manne some specyall lyghte, and knowledge of hys wyll and pleasure, that then vndoughtedlye, wythout farther helpe, he folowynge suche specyall lyght, and knowledge, myghte be able well inoughe to attayne to euerlastynge lyfe. Therefore, to take all suche excuses awaye, and that we shoulde playnelye vnderstande, that after we once fell into sinne, neyther the lyght of nature in vs, neyther the knowledge of the wyll of god, by specyall reuelatyon opened vnto vs, was able to helpe vs, god suffred mankynde to trauel, fyrst by the lyght of nature, secondly by the lawe of Moyses, and yet man ranne styll farther, and farther, into damnatyon. Whereby it appereth, that though knowledge of the truthe be necessarye, to the attaynynge of euerlastynge lyfe, yet suche knowledge (be it neuer so great) beyng in a man corrupted with synne, is to feble and to weake to purge hym of sinne. For purgation & clensyng of sinne, commeth by some other meanes, besydes ỹ knowledge of the truth: and therefore S. Paule, in the fyrste chapiter of hys epistle to the Romaines, moste plainly affirmeth, that in the tyme of ỹ lawe of nature, men knewe inough of God, but yet, not wythstandyng theyr knowledge, they fell into abhominable idolatry. The wordes of S. Paule, in that place are these. So muche as may be knowen of god, is manifest in them (that is to saye, in those whiche lyued vnder the lawe of nature, from Adam vnto Moyses) For his inui

sible

sible thynges, euen his eternall power, & god-
hed, were sene of thē, beynge vnderstanded by
the workes of the creatiō of the world, so that
they are wythout excuse, bycause, that when
they knewe God, they glorifyed hym not as
god nether were thankefull, but became ful of
vanitie in their imaginacions. And as ỹ lyghte
whyche men had by the lawes of nature, was not
of force, to kepe them from synne so nether the lawe
of Moyses, beynge opened from god hym selfe by spe-
Roma. 2. cial reuelation, could suffice to ryd mā from sinne (as
S. Paule in the seconde chapiter of his forelayde e-
pistle testifieth sayinge) Behold thou art a Iew,
and thou doest reste in the lawe, and doest glo-
ry in god, and doest know hys wyll and plea-
sure & beyng instructed in the lawe, thou do-
est allowe that is best, and doest truste that
thou art a guyde of the blynde, a lyght to thē
whyche are in darknes, an instructour of the
folyshe, a mayster of the ignorannte, and that
thou knowest by the lawe the fourme of scy-
ens & truthe but yet thou that teachest others,
teachest not thy selfe, thou ỹ preachest agaynste
aduoutri, art an aduoutrer thy selfe, thou that
dooest defye Idoles, commyttest sacrylege
thy selfe, thou that doest glorye in the lawe,
through transgressynge of the lawe, doest dys-
honer

honour God, for the name of God, throughe you, is blaspheme amongest the gentyles.

Thus it is euydent, by the doctryne of Saynte Paule, that nother by common lawe of nature, nether by the specyall knowledge of the lawe of Moyses, man was able to auoyde eternal dampnation but that he neded, besides such knowledge, of some other helpe, that is, of amendes, to be made for his synnes, and thereby, to be reduced into the fauour of god agayne, and to haue aboundaunce of grace geuen vnto hym, by whiche grace he should both in hys knowledge be ꝑ better establisshed, & be able also accordyng to knowledge of ꝑ truth, to walke in the truthe. For this amendes to be made, the second person in trinytie, being god immortall, became mortall man, & was made in all partes like vnto one of vs, sinne onely excepted, and he did vnite vnto his godhead, the bodye and soule of man, in vnitie of person, in such a meruelous sort, that as in vs, the body beinge of one nature and the soule being of an other nature, doo make yet but one person, so in him the nature of God, and the whole perfecte nature of man, doo make but one person. Of this incomprehensible vnion of the godhed & manhed in Chryst, S. Jhon speaketh in the first chapiter of his gospell saying. *Verbum caro factum est, et habitauit in nobis.* the Worde (that is the sonne of God) Was made flesshe (that is man) and dwelte amongeste vs he dwelte here on the earthe, as scripture declareth, aboue .xxxiii. yeares, and when he hadde fulfylled all thynges, accordynge to the sayinges of the holy Jhon. 1.

ly prophetes, which were to be fulfylled of hym before his passion, then he suffred death willyngly, yea the death of the crosse, by such payne, wrongefullye procured of the deuil agaynst him, to raunsome mankynde out of captiuitie, which it sustayned vnder the deuyll most iustelye, and that this raunsome shoulde be perfit, he suffred sondry sortes of mooste spytefull wronges, and intollerable paynes, and tormentes, in his most pure, and innocent body, as buffetynge, bindinge, scourgyng, plattinge on his head a crowne of thorne, hangyng on the crosse, pearcynge of hys handes and fete with nayles, openynge of hys side with a speare, and shedynge of hys moste precyous bloude which passion of hys as it is a mooste parfytte myrroure, and glasse for vs, therein to beholde the excedynge greate loue of god towarde vs, wh yche spared not his onelye sonne, but for vs all gaue hym to dye, soit is a sufficient occasion, to brynge all men in extreme hatred of the deuyll, and synne, from daunger of whome, mankynde coulde not be rydde, but onely by so paynefull a death, of the sonne of god.

What can we loke for at gods handes, yf we synne from henceforth, but wrath and vengeaunce, seynge he hath once deliuered vs from synne, by so mercifull a meanes. All that our sauioure Chryste suffered, he wyllinglye suffered for our synnes, hym selfe hauing neuer deserued anye whyte of payne, as whoo neuer synned. And yet his passion, thoughe it be in it selfe a sufficiente raunsome, for the synnes of the whole worlde, yet it taketh not place in all men, not for insufficiencye in it selfe, but for defaulte in them, that

should

should condignelye receaue the merites thereof. For thys you must knowe, that God requyreth in vs certayne thynges, to be accomplyshed by our owne wyll and consent, without the whyche, we can not be saued, no more than yf Chryste had neuer dyed for vs. What thynges these are, shalbe hereafter declared vnto you, In the meane season, lyfte vp your hartes and open them a wyde, to receaue in, vnto them, a greate loue towardes God, who soo nobilye created vs, and when we throughe oure owne defaulte, were fallen into the estate of endles mysery, and wretchednes, so mercyfullye redemed vs, by the passyon, and death of hys onely sonne our sauiour Chryst. Remember that synne, and nought els, brought vs fyrst oute of Godes fauoure, and that to take awaye synne, the sonne of God was incarnate, and suffered moost paynefull death on the crosse, and therefore hereafter, flee you all kynde of synne, and fyght incessantlye agaynste your ghostly enemye the deuyl, who beinge vanquyshed by Chryst, is not able now to ouerthrow vs, yf we, in the ryght fayth of Chryst, valiantly withstand hym, which to doo, graunte vnto vs, the blessed trinitye, the father, the sonne, and the holye ghost, to whome be all honour, and glory, worlde wythoute ende.

Amen.

Io Harpesfeld, *sacræ theologiæ Professor Arch. London.*

An homely declaryng howe the redempty-
on in Chryſt is appliable to vs.

Although the deathe and paſſion of our ſauiour chryſte, be in ualue a ſuffycyent raunſome for the ſynnes of the whole worlde, yet in effect it taketh not place in ỹ whole worlde. For neyther Turke, Jew, nor infidell, wtyng beleyſe in Chryſte, can take good by the death and paſſyō of Chryſt, the ſcrypture moſt manyfeſtly affyrmyng in the. xvi. chapiter of S Marke, that Mark. 16. Whoſoeuer dothe not beleue ſhall be dampned, Agayne, euyll lyfe, bryngeth to the euyll lyuer, eternal death, beleue he neuer ſoo well. As S. Paule wytneſſeth, in the. v. chapyter of hys Epyſtle to the Galathians, where he ſaythe: Walke after the ſpyryte, and fulfyll not the luſtes of the fleche. For the fleche luſteth contrary to the ſpyryte, and the ſpirit contrary to the fleche. Theſe are cōtrary one to another, ſo that you do not what ye woulde. But and if ye be led of the ſpirit, then are ye not vnder the lawe, The dedes of the fleche are manyfeſt whych are theſe aduoutry, fornicatyon, vnclennes, wātonnes

ydola

ydolatrye, wythcrafte, hatred, varyaunce, contention, wrathe, stryfe, sedytyon, sectes enuye, murdre, dronkennes glotteny and suche lyke of whych I tel you before (as I haue told you in tyme past) that they whyche commit suche thynges, shall not inherit the kingdō of heuen. Thus you perceaue that to ỹ enioyinge of the death and passion of Chryst, these two poyntes are requysit of our behalfe, the one, to beleue ryghtly, the other to lyue vpryghtly, whyche two poyntes, no man is able otherwyse to knowe (excepte it be by special reuelation from God) but onely by the catholyke churche, whych catholyke churche, our sauioure Chryste hath appoynted, to be the onelye scoole, for all men to come and repayre vnto, to learne suche truthe, as is mete for them to know, for the attaynynge of euerlastynge lyfe. Thys catholyke church, and no other cōpany, hath ỹ true vnderstandinge of scrypture, & the knowledge of all thynges necessary to saluatyon. To thys churche, Chryst maketh promis, in ỹ. xvi. of Jhō saying: When that spirite of truthe shal come he shal teache you all truth, To thys churche also he maketh that other promis, wrytten in the. xxviii. of Mathew, where he sayeth: Beholde I am wyth you, to the ende of the worlde. Thys catholyke churche, thus gouerned by the holy Ghost & assysted alwayes of Chryst hym selfe, neuer yet fayled, frō the tyme of the Apostles, hitherto, ne shal fayle, to ỹ worldes ende, nether can it be deceaued in any necessarye

truth, accordyng as Christe promyseth in the, xvi. of
Mathewe, sayinge. That hel gates shall not pre-
Math. 16. uayle agaynste the churche. wher, by hel gates
he meaneth errour, as yf he had sayd, that the catho-
lyke churche shall neuer be ouercome wyth erroure,
For thys cause S. Paule in the third chappter of his
1 timoth. 3. fyrst epystle to Timoth, calleth the catholyke church
the pyller and grounde of truth. Thys catholike
churche, muste in all ages nedes be an open knowen
church, and such a companye, as amonge whiche, the
trueth is openly preached, elles Christe woulde not
haue sayde, (as it is wrytten in the. v. of Mathewe)
Math. 5. A citye that is set on a hyll, can not be hyd, ne
ther do men lyght a candell, and put it vnder
a bushel but on a candelstycke, and it geuethe
lyght vnto all that are in the house. Wherefore
they do great iniurye to Christe whych say, that the
catholyke church is an vnknowen churche, seinge it
is that citie, whych our sauiour there ment, and that
candell, of whyche he there speaketh. So manye as
dyuyde them selues from thys open knowen Church
of Christe, and refuse the doctryne thereof, thoughe
they be neuer so diligent in readyng of scripture, yet
shall they neuer truelye vnderstande scrypture, but
runne contynually farther and farther into erroure
and ignorannce, euē as a man that is once out of hys
way, the farther, and faster he goeth furth, the more
Peter, 1. he leseth hys labour. Saynt Peter therefore in the
fyrst Chapiter of hys second epystle, geueth vs a most
certayne and sure rule, whyche yf we folow, we shall

not

not kayle, ryghtly to vnderstand scrypture: hys rule is thys. We haue (sayth he) A ryght sure Worde of prophecye, Whereunto yf ye take hede, as vnto a lyght & shynethe in a darke place, you doo Well vntyll the daye da Wne, and the daye starre aryse in your hartes. So that you fyrste knowe thys, that no prophecie in the scrypture hath any pryuate interpretation. For the scripture came neuer by the Wyll of man, but holy men of God spake, as they Were moued by the holy ghost. Here you se, howe sayncte Peter wyl leth euery man, fyrste of all, to knowe, that scrypture must be vnderstanded after the generall meanynge of Chrystes churche, and not after the pryuate interpretation of anye seuerall man, or companye, And in the thyrd chappter of the same Epystle he sayethe further, that in. S. Paules epystles, are manye thynges harde to be vnderstanded, Whyche they that are vnlearned & vnstable, doo peruerte, as they doo also the other scryptures, to theyr owne destructyon, ye therefore beloued (seynge you be Warned afore hande) beWare leaste ye, Wyth othere men, be also plucked a Waye through the errour of the Wycked, and fall from your owne stedefastnes. Lo here. S. Peter telleth the verye cause, whye men mysvnderstand scrypture, whyche is lacke of knoweledge, and 2. Peter. 3.

lacke

lacke of constancye, when men ether throwe ignoraunce, or throughe inconstancye, swerue from the catholyke meanyng, and folowe pryuate interpretation. Such men, he sayeth, do peruert the scriptures to theyr owne destruction. Saynt Paule also wrytynge to Timothe, and willyng hym to be earnest in the study of scripture, geueth hym wythall thys foresayd rule, saying in the very ende of hys fyrste epystle. O Timothe, kepe sure that Whyche is committed to thy custodye, and auoyde newe fangled termes, and bostynge of science, falsely called, Whyche scyence Whyle some dyd profes they haue erred from the faythe, The thynge whych S. Paule sayethe was commytted to Tymotheies custodye, was the truth of the catholyke fayth whyche he sayethe, some fell from, by reasone of newe fangled termes, and by reasone also, that they toke vpon them knowledge, beynge in dede ignorante.

And in the thyrde chappter of hys seconde epystle to Tymotheye, he further sayth. Contynue thou in the thynges Whyche thou haste learned, Whyche also Were commytted vnto the. S. Irencus also (a blessed martyr, and very nyghe to the tyme of the Apostels, a man of great learnynge, and no lesse vertue, and suche a one, as by the consente of all men had the perfyte knowledge and vnderstandyng of scryptures) in hys thyrde boke agaynste Valentyne the archheretyke, and in the fowrthe chappter of the same boke sayeth, touchynge the catholyke church in thys maner. We muste not seke the truth

2 Timoth. 3.

Irene, in his third boke

eth among other, seyng We maye easely take it of the churche, for as muche as the Apostles haue fully lefte Wyth it (as in a ryche tresury) all truthe, ℣ Who so lysteth, maye thence take the drynkes of lyfe, for thys is the entre to lyfe All other are theues, and robberes, Wherefore them must We auoyde, ℣ that doctryne that the churche teachethe, We muste loue. ℣ Wyth great dylygence embrace the tradityon of the truthe. For What and yf a controuersy shoulde happen to ryse vpon neuer so smal a questyon oughte not men in that case to haue recourse to the most auncient churches, in Whyche the Apostles Were conuersaunte, and there learne the truthe in that controuersye: ye What ℣ yf the Apostles had lefte behynde them no Wrytynge at all, muste We then not haue folowed the order of tradytyon, delyuered by them to suche as they commytted the churches vnto: to Whyche tradicyon manye barbarous natyons beleuyng in Chryst do geue credite, Wyth out any other Wrytinge, then that Whyche is in their hartes Wrytten, All thys wryte the Irenus, and within a lytle after he sayethe: Yf to these barbarous nations, anye man shoulde preache in their owne language, these inuentions of

against Valentine. chap. 4.

heretykes

heretikes, by and by they Woulde stoppe there eares, and fly as farre as they could from hym and not once here hys blasphemous talke. thus sayeth S. Ireneus. Nowe yf chrysten people at thys present, would folowe thys trade, whych this blessed martir here speaketh of, the shoulde no mā runne into herely, but all men shuld cleue fast vnto ỹ whole some doctryne of the catholike church, & abhorre and detest, whatsoeuer any preacher would vtter vnto thē contrary to the same. For whosoeuer preacheth any doctryne, not agreable to ỹ general receiued doctrin in the open knowen church, he it is & suche as be lyke to hym, of whō our sauiour byddeth vs to beware, saing in ỹ. vii. of Mathewe: Beware of false prophets, Wbyche come to you in shepes clothyng but inwardelye they are rauenynge Wolues. Math. 7. Our sauiour calleth them wolues, for ỹ they deuour ỹ soules, of so many as geue credyte vnto thē, he sayeth farder of them, that they come in lambes skines because they pretende the worde of God, and therewyth bleare the eyes of poore simple men, and make them beleue, that it is as they saye, where in dede, whatsoeuer is taught contrary to that, that all chrystendome openly teacheth, and from tyme to tyme hath taught, is false, and cannot possyble be true, vnlesse we wolde say, ỹ chryst hym selfe were not tru. For he promiseth ỹ hym selfe wyl be for euer wt ỹ churche, and that ỹ holy ghost, shall for euer gouerne the same For almuche than, as there is no other schole on the earth

earth, for men to learne theyr duetye towardes god, and the worlde, but the catholyke churche, nor no other doctrine, auayleable to eternall lyfe, but that whyche the catholyke churche teacheth, therefore all chrysten people are required, to make a solemne vow at their baptisme, to beleue the catholyke churche. And he that so doth, is in an assured trade of saluatyon, yf in his conuersation, he folowe the same, but contrarywyse, he that beleueth it not, is in a moofte certayne estate of euerlastynge dampnation.

Wherefore, that you maye knowe, what the catholyke churche doeth in all poyntes beleue, there shalbe hereafter perticularly, set fourth vnto you, the seuerall matters requisite to be beleued, and practysed of all chrysten people, that no man maye haue iust cause hereafter, to pretende ignoraunce, but all men being sufficiente instructed, maye by folowynge suche doctryne, attayne to euerlastynge lyfe, whyche sende vnto vs al the blessed trynytie, the father, the sonne, and the holy goost to whó be al honour and glory, world without ende.

Amen.

Io. Harpes. sacræ theologiæ professor, Arch. London.

¶ An Homelye of Chriſtian loue, or Charitie,

Forasmuche as the pithe, and ſumme, of al thinges, whiche be conteined, eyther in the lawe, or in the prophets, doth ſtande and conſiſte, in ỹ loue of God, and in the loue of oure neyghebour, as our ſauioure Chriſt doth plainelye teſtifye, in the .xxii. Chapiter of ſaynte Mathewe ſayinge. One of the Phariſes beinge a doctoure of the lawe, temptinge, did aſke him, and ſaye, maiſter What is the great cõmaundemẽt in the law. Jeſus anſwerynge, ſaide vnto him. Thou ſhalt loue thy lorde God, With al thie harte, With al thy ſoule and With al thy hole minde, this is (ſayeth he) the greateſt, and firſte commaundement. And the ſeconde is like vnto it. Thou ſhalt loue thi neighboure, as thy ſelfe and of theſe two commaundementes, al the lawe doth hange and the Prophetes.

And forasmuche alſo, as we can not loue God well, excepte we do loue oure neighboure, in a due order ne yet loue oure neyghboure, well, excepte wee doo

loue

loue God in that due order, that we oughte to doo, Saynte Jhon the euangelyste so testifyeng and declarynge, in the thirde and fourthe Chappters of his fyrst canonicall Epistle. And fynallye forasmuche as he that loueth not after this sorte, is by the testymonye of the sayde S. Jhon, in the sayde thyrde Chapiter iudged to be in death, therefore it is ryghte expedient and necessarye, to haue alwayes thys loue, whiche nowe in oure bulgare tongue, and common talke, is ofte named by the name of charytie, but berye megerly and coldely practised, and lette further in dede, as it shoulde be. And of truth, yf we woulde iudge vpryghtly and well, we oughte to saye, that of all thynges that be good, to be taught vnto Chrysten people, there is nothinge more necessarye to be spoken of, and dayely called vpon, then charitie, aswell for that all maner of workes of righteousnes, be conteyned in it, as also that the decaye thereof, is the ruine of the worlde, and banishmente of vertue, and the cause of al vyce. And forasmuche, as almost euery mā maketh & frameth to himselfe a charitie, after his owne appetite, and howe detestable so euer hys lyfe be, both vnto God and manne, yet he perswadethe with him selfe, styll that he hathe charytye. Therefore you shall heare nowe a true and playne descryption of charitie, not of mens imagination, but of the very woordes and example of oure Sauioure Jesus Chryste. In whyche description, euerye manne as it were in a glasse may consyder hym selfe & see playnelye, without errour, whether he be in true Charytye or not.

charitie is to loue God, with all oure harte, wythall our lyfe, with all our powers, & with al oure strength **With all our harte**, that is to say, that our hartes mynd, & studye, be set to beleue hys worde, to truste in hym, and to loue hym aboue all other thynges which we doo loue best, in heauen or in earthe.

With all our lyfe, that is to saye, that oure cheyfe ioye and delyte be set vpon hym, and hys honoure, and oure hole lyfe geuen vnto the seruyce of hym, aboue all thinges, with hym to lyue, and wyth hym, to dye, yea, and to forsake all other thynges, rather then hym. For he that loueth hys father or mother, sonne or doughter, houle or land, more then me (saith Chryst) is not worthy to haue me. **Wyth all oure powers**, that is to saye, that with oure handes, and feete, with our eyes, and eares, oure mouthes, and tongues, and with all other partes & powers, bothe of bodye and of soule, we shoulde be geuen to the keepyng, and fulfyllynge of hys commaundementes.

This is the fyrst and the principall parte of charitie, but it is not the whole. For charytie, is also to loue, euerye manne, good and euyll, frende and foe. And whatsoeuer cause be geuen to the cõtrary, yet neuertheleſſe, to beare good wyll and harte vnto euerye man, to vse our selues wel vnto thẽ, aswell in wordes and countenaunce, as in all oure outewarde actes, and dedes. For so Chryst hym selfe taught, and so also he perfourmed in dede. And of thys loue that wee ought to haue amongest our selues, eche to other, he instructeth vs thus (Mathewe. v.) **Loue haue**

heardeit taught in tymes paſte. Thou ſhalte loue thy frende, and hate thy fooe, but I tell you, loue your enemies, ſpeake well of them, that dyffame you, and do ſpeake euyll of you, do wel to them that hate you, praye for them that vex and perſecute you, that you maye be the children of youre father that is in heauen. For he maketh the ſunne to riſe both vpon the euil and good, and ſendeth rayne to the iuſte & to the vniuſt. For if you loue them that loue you, what reWarde ſhal you haue, Do not the Publicans lykeWiſe. And yf you ſpeake Wel onelye of them that be youre brethren, and dearelye Beloued frendes, What greate matter is that, Doo not the heathen the ſame alſo: These be the very wordes of oure ſauy our Chriſte him ſelfe, touchyng the loue of our neighboure. And foraſmuche as the Pharyſeis, with their gloſes, had corrupted and almoſte clearelye ſtopped vp, the pure well of gods lyuelye worde, teachynge that thys loue and charitie, pertayned onelye to a mans frendes, and that it was ſufficient for a manne to loue them whiche doo loue hym, and to hate hys fooes, therefore Chryſte dyd open thys well agayne, purged it, and ſcoured it, by geuynge vnto hys godlye lawe of charitie, a trew and cleare interpretation which is this, that we ought to loue euery mā bothe

frend

frende, and foe, addynge thereto, what commodytye we shall haue thereby, and what incommodyty by doinge the contrarye. What thinge canne we wyshe so good for vs, as the heauenlye father to repute, and take vs for his chyldren. And thys shall we be sure of (sayth Chryst) yf we loue euerye man, wythout exception. And yf we doo otherwyse sayeth he we be no better than Phariſes, Publicans, and heathen perſonnes, and shal haue oure rewarde with them, that is, to be excluded frō the number of gods eleete children, and from his euerlastynge inheritaunce in heauen. Thus of true charitie, Chryste taughte that euerye man is bounde to loue god aboue al thynges, and to loue euerye man, frende and foe.

And thus lykewyse, he dyd vse hym selfe, exhortynge hys aduersaryes, rebukynge the faultes of his aduersaryes, and when he coulde not amende them, yet he prayed for them. Fyrste he loued God hys father aboue al thinges, so muche that he soughte not hys owne glorye and wyl, but the glorye and wyl of hys father. I seke not (sayde he. Ihon. v,) mine owne will but the wil of him that sente me. Nor he refused not to dye, to satysfye hys fathers wyl sayinge Math. xxvi. Yf it maye be let thys cuppe of deathe goo from me, yf not, thy wyll be done, and not mine. He loued also not onelye hys frendes, but also hys enemyes, whyche in theyr heartes dyd beare exceadynge greate hatred agaynste him, & in their tonges spake al euyl of hym, & in their actes, and dedes, pursued hym with all their

myght

might & power, euen vnto deathe. Yet all thys notwithstandinge, he withdrawe not hys fauoure from theym, but styll loued them, preached vnto them, of loue, rebuked theyr falle doctryne, theyr wycked lyuynge, and dyd goo vnto theym, pacientlye acceptynge whatsoeuer they spake, or dyd agaynste hym. When they gaue hym euyll wordes, he gaue none euyll agayne, when they dyd stryke him, he dyd not smite agayne, And when he suffered deathe he dyd not slea them, nor threaten them, but prayed for thē, and referred al thinges vnto his fathers wyll. And as a shepe that is led vnto the shambles to be slayne, and as a lambe that is shorne of hys flese, dyd make no noyse, nor resystence, euen so wente he vnto hys death, withoute anye repugnaunce, or openynge of hys mouth, to saye any euyl. Thus I haue described vnto you, what charitie is, aswell by the doctryne, as by the example of Chryst hym selfe. Wherby also euery man may without errour, knowe him selfe, what state and condition he standeth in, whether he be in charitie (and so the chylde of the father in heauen: or not. For although almoste euerye man persuadethe hym selfe to be in charitie, yet let hym exampne none other man, but hys owne hart, hys lyfe and conuersation, and he shall not be decepued, but truelye decerne and iudge whether he be in perfytte charitie or not. For he that folowethe not hys owne appetyte and wyll, but geuethe hym selfe earnestelye to GOD, to doo all hys wyll, and Commaundementes, he may be sure, that he louethe GOD, aboue all thynges, and ells surelye he louethe hym not, whatsoeuer

Fsal. 53.
Actes. 8.

he

he pretende, as Chryst sayd. If you loue me, kepe you my commaundementes. For he that knoweth my commaundementes, and doth kepe them he it is (sayeth Chryst) that loueth me. And agayne he sayeth. He that louethe me wyll kepe my worde, and my father wyll loue hym, and we wyll bothe come to hym, and dwell with hym. And he that loueth me not wil not kepe my woordes. And lykewyse, he that beareth good hearte and mynde, and vseth wel hys toungue, and dedes vnto euerye man frende and foe, he maye knowe thereby, that he hath charitye. And then he is sure also that almyghtye god, taketh hym for hys deare beloued sonne, as Saynte Jhon sayeth, in the thyrd Chapter of hys fyrste canonycall epystle.

Hereby, manyfestelye are knowen the chyldren of GOD, from the chyldren of the Deuyl. For whosoeuer doethe not loue hys brother, belongethe not vnto God. But the peruerse nature of man, corrupte with sinne, and destytute of goddes worde, and grace, thinketh it agaynst all reason, that a man shoulde loue his enemye, & hath manye perswasions, whyche enduceth hym to the contrarye, Agaynste al whyche reasonnes, wee ought aswell to sette the teachynge, as the lyuyng of oure sauioure Chryste, whoo louynge vs, when wee were hys enemyes dothe teach vs to loue oure enemyes. He dyd paciently take for vs many reproches

suffred beatynge, and most cruell deathe. Therefore we be no members of hym, yf we wyll not followe hym. For as S. Peter sayth, Christe suffered for vs, leauinge vs an example, that We shoulde folowe hym. 1. Pete. 2

Furthermore we must consyder, that to loue oure freindes, is no more but that whych theues, adulterers, homicides, and all wycked persones doo, in soo much that Iewes, Turkes, Infidels, and all brute beastes, doo loue them that be theyr freyndes, of whom they haue theyr lyuynge, or any other benefites. But to loue our enemies, is the proper condition onely of them, that be the chyldren of God, the disciples and folowers of Chryst. Notwithstandyng mans frowarde and corrupte nature, wayethe ouer depelye manye tymes, the offence & displeasure done vnto hym, by enemyes, and thinketh it a burden intollerable, to be bounde to loue them, that hate hym. But the burden should be easelye ynoughe if, (on the other syde) euery man woulde consyder, what displeasure he hath done to his enemy agayne, & what pleasure he hath receiued of his enemy. And yf we fynd no egall recompence, neyther in receyuyng pleasures of our enemye, nor in rendring displeasure vnto him agayne, then let vs ponder the displeasures, whiche we haue done agaynst almyghtye God. Howe often, and howe greuously, we haue offended hym. Whereof, yf we wyll haue of God forgyuenes there is none other remedye, but to forgyue the offēces done vnto vs, whyche be very small in comparyson of our offences done against God. And yf wee consyder that he, whiche hath offended vs deserueth

not to be forgiuen of vs, let vs consider againe, that we much lesse deserued to be forgyuen of God. And although our enemy deserue not to be forgiuen for hys owne sake, yet wee oughte to forgyue hym, for Gods loue, considerynge howe greate, and manifest benefytes we haue receaued of hym, wythout oure desertes, and that Chryste hath deserued of vs, that for hys sake we shoulde forgyue them theyr trespasses, commytted agaynst vs.

But here may ryse a necessary question, to be dissolued. If charitye requyre to thinke, speake, and do well vnto euery man, bothe good and euyl, how can Magystrates execute iustice vppon malefactours, wyth charitye? How can they cast euyll menne into pryson, take away theyr goods, and sometime their lyues accordyng to lawes: yf Charitye wyll not suffer them so to do? Herevnto is a playne and breyfe answere, that plages and punishmētes be not euil of them selues, yf they be well taken of innocentes: and to an euyll man, they are both good and necessarye: and maye be executed accordynge to Charitye, and wyth charitye shoulde be executed. For declaration whereof, you shall vnderstande, that charitye hathe two offices, the one contrarye to the other: and yet bothe necessarye to be vsed, vpon men of contrarye sorte, and disposition. The one office of Charitye, is to cherysche good and innocent men. Not to oppresse them wyth false accusations: but to incourage them wyth rewardes to doo well, and perseuer in well dooinge: defendynge them wyth the swoorde, from theyr aduersaries. And the office of Bishoppes, and

pastoures

pastours, is to laude good men, for well doyng, that they maye persever therein, and to rebuke and correct, by the worde of God, the offences, and crymes of al euyll dyspoled persones.

The other office is, to rebuke, correcte, & punish byce, without acception of personns, and thys is to be vsed, agaynste them onely, that be euyll men, and malefactours. And it is as well the office of Charytye, to rebuke, punyshe and correctte them, that be euyll, as it is to cherysshe, and rewarde them that be good, and innocente. Saynte Paule soo declarethe, wryting to the Romaynes, and sayenge, the hyghe powers are ordeyned of GOD, not to be dreade full to them that doo well, but vnto malefactoures, to drawe the swoorde, to take vengeaunce of hym that commytteth the synne. And Saynete Paule byddethe Tymothye constantlye, and behementelye, to rebuke the synne, by the woorde of GOD. So that bothe offyces shoulde be dylygentlye executed, to impugne the kyngedome of the deuyll, the Preacher with the woorde, and the Gouernoure with the swoorde. Els they loue neyther GOD nor them whome they gouerne, yf for lacke of correction, they wylfullye suffer God: to be offended, and them whome they gouerne to perysh. For as euery louing father correcteth hys naturall sonne, when he dothe amysse, or ells he loueth hym not. So all gouernors of Realmes, Countries, townes, and howses, should louynglye correcte them, who be offendoures vnder theyr gouernaunce.

And cherysshe them who doo lyue innocentlye yf they haue any respecte, either vnto God, and their offyce, or loue vnto them, of whome they haue gouernaunce

And such rebukes, and punyshments, of them that do offende, must be done in due time, leaste by delaye, the offender fall headlinges into al maner of myscheyfe, and not onelye be euyll them selues, but also do hurte vnto manye men, drawynge, other by their euyll example, to synne, & outrage, after them As one theke maye both robbe manye menne, and also make many theues, and one seditious person may allure many, and noye a hole towne or coūtrie. And such euil persons, that be so great offenders of God, and the common wealth, charitie, requireth to be cut of, from the bodye of the common weale, lest they corrupte other good, and honest persons, lyke as a good surgeon cutteth awaye a putrified, and festred member, for the loue he hath to ỹ hole bodye, lest it infecte other members, adioynynge to it. Thus it is declared vnto you, what true charitie, or chrystian loue is, so playnelye, that no man nede to be deceaued.

Whyche loue whosoeuer kepethe, bothe towardes God (whom he is bounden to loue aboue al thynges) and also towardes hys neyghboure, aswell frende as foe, it shall surely kepe hym from al offēce of god, and iust offence of man. Therefore beare well awaye this one shorte lesson, that by true chrysten charytye, god oughte to bee loued, aboue all thynges, and all men oughte to be loued, good and euyll freinde and foe, and to al suche we ought (as we maye) doo good, those that be good, of loue we ought to encorage, and

cherisshe

cheriſhe, becauſe they be good. And thoſe that be euil of loue, we ought to procure vnto them their correction, and dewe punyſhement, that they maye therby either be brought to goodnes, or at the leaſt, that god and the common wealth maye be the leſſe hurte, and offended, hatynge alwayes, the vice, or offence but louynge the perſon alwayes, as the creature of GOD and as one, who by nature is ioyned in kyndred vnto vs. And yf we thus directe our lyfe, by Chriſtyan loue and Charitie, then Chryſte dothe promyſe and aſſure vs, that he loueth vs, and that we be the Chyldren of oure heauenlye father, and reconcyled to hys fauoure beynge verye members of Chryſte, and that after the ſhorte tyme, of thys preſente and mortall lyfe, we ſhall haue wyth him, eternall lyfe, in hys euerlaſtynge kingedome of heauen. Therfore to hym, with the father. and the holye Goſt, be al honour and glory, now & euer.
Amen.

¶ An Homely declarynge howe daungerious a thynge, the breache of Charitie is.

Our Sauioure Chryst in .v. of Mathewe setteth forthe an vnyuersall doctrine, that is, a doctrine, appertaynynge indifferentlye to al chrysten men, and there he declareth, howe great perfection of life, oughte to be in one of vs, sayynge in thys maner.

Nisi abundauerit iustitia uestra plus quam Scribarum, & phariſæorum, non intrabitis in regnum celorum. That is to saye.

Excepte your rightuousnes excede the ryghtuousnes of the Scribes, & Phariſes, ye can not enter into the kyngdome of heauen:

For the ryght vnderstandynge of whyche wordes, it is to be noted, that rightuousnes in this texte, dothe signifye al kynde of vertue, and goodnes, and that by the Scribes, and Phariseis, Chryste dothe heare meane, certayne companies, whiche were amonge the Iewes, and dyd lyue accordynge to the letter of Moyses lawe, so vprightely, in the face of the world that they were commonlye taken for parfyt men. Oecumenius an auncient father of the greke church doth so declare the foresayde wordes. Wherefore when our sauyoure requyreth of vs, that we in ryghtuous-

tuousnes, shoulde passe the Scribes and Phariſes, he meaneth, that we Chrysten folke shoulde not onely outwardely, seme good in the syght of the worlde, (as dyd the Scribes, & the Phariſeis,) but inwardelye also in our hartes, shoulde be lykewyse good, in the syght of almyghtye God, whyche they were not. And because no faulte is more greuouse, then the breache of Chrysten Loue and Charytye therefore immediatelye after the foresayde generall sentence, he instructethe vs, afore all other thynges, in our dutye, touchynge Charitie, sayinge: *Dictum est antiquis, non occides, qui autem occiderit, reus erit iudicium. Ego autem dico vobis, quia omnis qui irascitur fratri suo, reus erit iudicio.* That is to saye. It was sayde to them of olde tyme. Thou shalte no sleye Whosouer dothe sley, shalbe in daunger of iudgement. But I saye vnto you, that Whosoeuer is angrye Wyth hys brother, shalbe in daunger of iudgement. Beholde, good Chrystē people, how perfit a charity Chrift requireth in vs. For to vs he maketh the leaste breache of Charitie, as daungerous, as in olde tyme, was the greateſt breache to the Iewes. The greateſte breache of Charitie, is murder, and the punyshment thereof amongeſt the Iewes, was iudgemente. The leaſte breache of charitie, is anger, and yet the punyshment appoynted for it to vs Chriſtians, by our Sauioure hymselfe, is lykewyse iudgemente. Howe great dyfferences of lyfe then, I praye you, muſte be betwene vs nowe lyuynge vnder the newe lawe, and them that of olde tyme lyued vnder the olde lawe, that is vnder

der the lawe of Moyses, when as the selfe same paine that was then prescribed vnto them, for the hyghest degree of vncharytablenesse, is nowe dewe to vs, for the lowest degre thereof. How is it that men flatter them selues, wyth the pleasaunt name of Chrystyan libertie, and thinke that, because Christe saieth in the Matth.11. xi. of Mathew. *Iugum meum suaue est, et onus meum leue.* That is to saye. My yoke is swete, and my burden lyght, that therefore suche strayghtnesse of lyfe, and paynefull trauell is not requyred of vs, as was before tyme of the Iewes. True it is in deede, that Chrysten men are not at thys presente, bounde to bee circumcysed, or to offer vppe vnto almyghtye GOD, calues, oxen, sheepe, and Gotes, or to goo thryse a yeare to Ierusalem, or to forbeare swynes flesshe, or to kepe other lyke obseruatyons of Moyses lawe, but as touchynge the true commaundementes, and all mortall Precceptes contayned in the olde testament, wee Chrystians are bounde to the obseruation of them, & of all other thynges, belongynge to the estate of the newe testamente, and so bouude, as that in performaunce, and fulfyllynge of them, we muste be muche more perfyte, and more exacte, then euer was the Iewes in obeynge Moyses lawe. Neither is the yoke of Christ called sweete, nor hys burden lyghte, for anye ease or remission, that wee maye take in oure condytyon, but for two other consyderations of whiche the one is, the aboundaunce of grace, gyuen nowe in thee tyme of the newe testamente, farre exceedynge, the measure of grace gyuen to the Iewes, folowynge Moyses lawe: the other is, the greatnes

greatnes of rewarde, promyled to vs, aboue the Iewes, as wytnesseth amonge manye other aunciente fathers, Oecumenius also who wrytynge vpon the v. of Mathew, sayeth after this sorte. *Quoniam infantia in uirilem iam transierit etatem, et copiosa hominibus data sit gratia et maxima proposita sunt premia (neque eum iam possio terræ terrenorum, quem bonorum, aut prolis fæcunditas aut longa uita, seu uictoria contra hostas premittitur, sed regnum cælorum, adoptio et uictoria contra dæmones) merito magna exiguntur certamnam.* That is to saye. Forasmuche as nowe infancy is passed into manes age, and grace is plenteously gyuen to men and mooste greatest rewardes are promysed (for nowe nether possessyon of earth, & earthelye goodes, nor longe lyfe, nor fecundyte of chyldren, nor victorye agaynste our mortall enemyes, is promysed, but the kyngdome of heauen, adoption to God, and victory against deueles) therefore of good reason, greate fyghtes are required of vs. Thus sayeth Oecumenius cõcludyng that we chrysten men muste more paynefully, and manfully, fyght agaynste our ghostly enemye, then did the Iewes, because we receaue more grace then they receued, and haue promyse made to vs of greater rewardes, thẽ they had made to them. For these two causes, we chrysten men muste thynke the yoke of Chryste swete, and his burden easye, be the thynges whych are required of vs, neuer so hard to doo, as this is one, that we may not breake charitye, so muche as in the lowest degree that can be, that is in anger, whyche woorde, in the foresayd place

Oecume vpon the fifte of Mathew

of Mathew, dothe synnifye a violatyon of breache of charytye, not uttered or shewed forthe by any synne but onely conceyued secretly in the harte, and there lyenge hyd, from knowledge of man, but open, and manifest to the eye of almyghtye God, who seyth euē the inwarde thoughtes of the harte: thys breache of charitye, thoughe it seme to many a smale faulte, yet Chryste declareth it to be a greuouse faulte, and maketh it in the payne, equall with murder, commytted of olde tyme by the Jewes. Nowe yf Chrysten men, haupnge conceiued anger in theyr hartes, do not by and by suppresse the same, but procede to a farder breache of charytye, that is, to utter theyr anger by any synne or token, than is thys ther faut greter then the other, and the punyshemente due for the same, greater also, accordynge to the wordes of Chryste who in the .v. of Mathewe sayeth. *Qui autem dixerit Racha reus erit concilio*, That is to saye. He that sayeth to hys brother Racha, shalbe in daunger of counsell. Where, by Racha, we muste vnderstande an outewarde synne, uttered by the mouth wyth breach of charytye, and yet such a synne as dothe synnifye, no expresse or particular reproch, as to thou our brother or to tushe at hym. And by councell we must understand a greater punyshement, then was iudgemente. After thys our sauiour procedeth to the thyrd degre of vncharytablenesse, whyche is in woorde to call our neyghboure, by any euyll name, as to call hym foole. Of thys third degre, Chryst sayeth. *Qui autem dixerit fratri suo fatue, reus erit gehennæ ignis*, That is to saye. He that callethe hys brothere fole shalbe in daunger of hell fyre.

Math. 5.

Math. 5.

Beholde

Beholde Chrystyan people, your lyfe in thys lesson, as in a glasse, and you shall see what daunger you stande in. Who is there almoost emongest vs, but ꝑ vncharitably calleth hys neighbour fole, or some lyke cuyll name? yea who is ther in maner that dothe not far passe thys degree of vncharytablenes? And yet our sauiour nameth no mo degrees, partely, bycause the payne of thys thyrde degree beynge hell fyre, no greater payne coulde be named, for suche as should passe the same degre: partly, bycause the Chrystyan man should at the leaste be soo wary, & cyrcumspecte, in kepyng brotherlye loue, and charytye, ꝑ thoughe he dyd, perchaunce so farre forgette hymselfe, as to call hys brother foole vncharitably, yet fardar than so, he shoulde not so much as thinke thorough out his whole lyfe. It is wrytten of one Solon an infydell but yet a very polytyke man, howe when he made lawes for the gouermēt of ꝑ famous cytie of Athens he in all hys lawes, apoynted no punyshment for a parricide, that is for suche a one, as shoulde kyll hys father or mother: and when he was demaunded, why he prouided not for that case, he aunswered, that he verelye, thought and beleued that no one beynge brought vp in Athens, vnder hys lawes, woulde at any tyme attempte suche an heynous synne. Euen so may we say of our sauyour, that he speaketh but of those foresayd three degrees of vncharytablenes, for that it is not lykely, chrysten man, beynge traded in Chrystes most parfyt relygyon, woulde at any tyme procede in the violatynge of charytye, fardar then so. But here maye be moued a questyon whether our sa-

Cicero in his oratiō for sexte Roscius, Amerinus

uioure hath so forbydden vs to be angry, to saye Racha, or thou foole, one to another, ꝑ in no wyse anye man may soo doo, but thereby he fallethe in daunger of iudgement, of councell, or of hel fyre. For answere to thys question, it is to be noted, that our sauyour in thys place, forbiddeth vs all kynde of vncharytablenes, and nothyng els. Forasmuch then, as in the third
Math. 3. of Mathewe. S. John Baptyste calleth the scrybes and pharisies, addores brode, and. S. Paule calleth
Gala. 2, the Galathians fooles, and men without vnderstandyng, in the second chappter of his epystle written to them: yea Chryste hymselfe in the. xxiii. of Luke cal-
Luc, 24. lethe hys dere beloued apostles, fooles, and slo of beleue, and the thing whyche they dyd, cannot be iudged vncharitable, therefore we muste saye, that when such as haue auctoritie, vpon a good and Godlye zeale, rebuke trespassoures, & offenderes, thereby to make them ashamed of there euyl doynges, and the rather to leaue the same, that this kynd of rebuking is lawfull, and in no wyse ment in the foresayde talke of Chryst. But the onely thyng that is there forbydden, is the breache of charytye, when one man meaneth no good at all, to an othere. but for the onelye satysfyeng of hys vncharytable harte, wyshed hym hurte in hys harte, or vtteryng hys secret vncharitable mynde, doth thou hym, or tush at hym, or fynallye speaketh contumelyous wordes, expresly vnto hym callynge him fole, ideot or by other lyke opprobrious names. Wherefore to conclude, seynge you nowe knowe what parfytte loue and charitie, our sauyoure Chryst doth requyre to be in vs, lette all accustomed

rancor

rancour and malyce from henceforth be vtterlye banyshed from emongest vs, that we dwellinge in charitie, may dwell in God, and haue here in thys lyfe, GOD dwell in vs, and in the worlde to come, dwell in heauen wyth hym for euer, whyche graunt vnto vs, the blessed trinitie, the father, the sonne, and the holye Ghoste, to whom be all honor and glory wolde without ende.

Amen.

Io. Harpes. sacræ theologiæ professor, Arch. London.

An homelye of the churche, What it is, and of the commoditie thereof.

Whosoeuer (good people) wyll call to hys remembraunce, ꝯ inestymable goodnes of almyghtye God, and hys inestymable mercye, towardes vs nothyng deseruynge the same yf there be anye spot of heauenlye grace in that person, he shall be ashamed of hys owne vnthankefulnes, and dysobediens, and be compelled to fall downe in bodye and soule, before our Lorde, to aske pardon for hys transgression. Of the whyche goodnes, and mercy of god, you haue a sufficyente, and moste eupdent declaration, in these godly, and deuout homelyes, that are set fourth to you, of the creatyon, ✠ redemptyon, of man Neuertheless, for your further instructyon, ✠ ghostlye comfort in thys behalfe, I haue thought good to lette you vnderstande, an other hye benefytte, geuen to vs, by our sauioure, and redemer, Jesus Chryste, that we, hauynge parfytte knowledge of God, maye euermore prayse, and magnyfye hym, accordynge to oure moost bounden dueтye. And this hye, and heauenly benefyte, is the holye catholyke churche, whiche our deare, and dreadefull Sauiour, both before, and

and after hys paynefull deathe, dyd ordeyne, and ap poynt, to be for euer to vs, a moost louinge, a tender mother, a perpetual preseruation for our soule helth and a pyller of truth, in all our doutefull daungeres Whyche churche, forsomuche as he hath bene lately assaulted, by sondry sectes, and hereseyes, and so sore shaken, that manye (more is the pitie) had separate them selues from the same, and wylfully haue runne astray, beynge sedde, and caryed wyth euerye waue, and wynde of newe lernynge, I purpose, by Godes grace, to open shortely to you, what this churche is, what maner of churche it is, and what commodytye we haue by it. ¶

Fyrste, the churche is a conuocatyon of all people throughout the whole worlde, professynge one fayth of God, and one vse of all the holy sacramentes, whiche churche, because it is purchased, and sanctyfyed, by the deathe of oure Sauioure Jesus Chryste, it is moost derely beloued to God the father, and is called in holy Scryptur, by moost hye, and excellent names, as *Corpus Christi, Sponsa Christi, Regnum celorum. &c.* That is to saye. The bodye myistycall of Chryste, the spouse of Chryste, the kyngdome of heauen. *Ephes. 4.* For S. Paule, speakynge of Chryste, sayeth. That he hath appoynted sundry offyceres, to mayntayne the holye ones, into the worke of ministration, to the edifyeng of the body of Chryste. And kyng Salomon, taught by the holy ghost dyd forsee the dygnytie, and beuty of hys holye Churche and sayde in the name of GOD thereby.

Vse

Vna est columba mea, perfecta mea. That is to saye. One is my doue, and my perfytte one. With manye other such louyng wordes, as my sister, my spouse &c.

And Saynte Paule byddeth husbandes to loue theyr wyues, euen as Chryste loued the churche. Lykewyse in the holy Ghospell our sauiour Chryste doth compare the churche, to sondrye thinges, vnder the name of the kyngedome of heauen, as vnto a king which made a maryage for his sonne, sometymes to tenne Vyrgynes, and many such other by all whyche names, & callinges, we may learne that the Churche is a hygh and excellent thinge, and derely beloued to almyghty God, who for his churche sake, dyd gyue hys onely sonne, to moste vyle death, & for ỹ whyche also he hath prepared the kyngdome of heauen.

Nowe forasmuche as we rede of an other church, in the holy scripture, which is called. *Ecclesia malignantium* The churche of the malignaunte and noughtye people. And yet of late, a greate number of scysmaticall persones, beynge in very dede members of thys malygnaunte church, haue vsurped to thē selues the name of the true churche: I intende to gyue you sufficiente instruction, to dyscerne and know the true churche of Chryst, from all heretticall and scysmaticall congregations. Fyrst this holye and true churche of Chryst: is called in our Crede as it is in dede, the catholyke churche. That is to saye the vnyuersall churche, because it is not lurkynge in anye corner, or anye one countrye, but is in all countryes dysperled neyther is thys catholyke churche, hydde

from

from vs, or inuisible, or vnknowen: but we may easly discerne and know the same. For Christ doth call it, *Ciuitatem super montem.* A cytye vpon an hyll. And in the ghospell of Saynt Mathewe also, teachynge the order of brotherlye reconciliation, he sayeth. Math. 5.

If thy brother trespasse against the, go & tell him his faute, betweene hym, and the alone, but if he heare not the, yet take with the one or two, yf he heare not them, than tell the churche. Oh lorde howe shall he tell the churche, yf it be not knowen, as the euyll doo contende. Lykewyse Saynt Paule speakynge to the priestes and elders at Ephesus, doth warne thē to take hede to them selues, and to al the flocke, amonge whome the holy ghost (sayeth he) hath placed you to rule the church of God. Thus playnely the scrypture declareth that the catholyke churche is, and ought to be manyfestly knowen, yet lest you shoulde any thyng doute of the vnderstandynge of these scryptures, heare I beseche you, how playne Sayncte Augustyne, doth write hereof. *sicut per verba dei nouimus, ubi sit plãtatus paradisus: sic per uerba Christi, ubi sit ecclesia, didicimus.* Con. Pe. lib ca. 13

As by the woordes of God, We know wher paradise was planted, so by the woordes of Christ, We haue learned where ỳ churche is. Marke here (good people) that Saynt Augustyne in this place doth write agaynst an heretike, beinge one of the donatiste secte: who denyynge the Catholyke churche, did ascribe the faythe of Christ, and all

ſaluation, to them ſelues onely, beynge a ſmale parte of Aphrica, lyke as all ſciſmaticall congregations, in thys late tyme, haue done: ſome ſaying in Germany, here is Chriſt, here is the churche: ſome in Heluetia, here is Chriſt, here is the churche: other in Bohem, here is Chriſt, here is the churche: and we in Englande, here is Chriſt, and here is the church. Whereof euery one dyſſentynge from another, and that in matters of great weyght, doth declare, that the ſpyrite of God, which is the ſpryte of trueth, and vnitie, promyſed by Chriſt to the catholyke churche, doeth not leade nor gouerne ſuche ſectes: neyther oughte they to mayntayne and ſet furthe falſe doctrine, to the people, vnder the name of the churche, yet ſaynte Auſten in ỹ ſame place, addeth hys, or rather gods threatenyng, ſaying. *A biſto vniuerſo, ad patrẽ quamlibet, quiſquis ſeperat hominem, ille diaboli filius, & homicida conuincitur.*

Who ſoeuer doeth ſeperat one mã, from this Whole, to anye parte: he is proued to be the ſonne of the deuyll, and a verye manqueller.

Alas than in what heauye caſe, are thoſe that haue ſeparate from the catholyke churche, not one man onely, but many thouſandes. Surely in heauy and miſerable caſe: vnleſſe, they doo ſpeadelye and in due tyme repente, and doo penaunce. Moreouer to knowe more manyfeſtlye, the catholyke churche of Chriſt, we ought to conſyder what Saynte Paule writeth of the foundation thereof. For all ſciſmaticall congregations, though they grounde them ſelues apparantlye vpon the holye ſcrypture, yet haue they

they theyr profession, seuerally taken of some noughtye man, as S. Augustyne sayeth. They are called euery one by proper names, which they dare not deny. But the catholyke church, though heretykes haue named it Papystycall, yet receyued it neuer anye other name, but catholyke, and christian: but al mē that rede, may se how gloriously some haue vsed the name of *Marchion*, *Ebion*, *Arrianus*, *Manicheus*, *Pelagius*, *Donatus*, and oure tyme lykewyse, the name of Luther, Zwinglius, Coralstadius, wyth thousandes such other, which hereticall fashion S. Paule doeth rebuke in hys epystle to the Corynthyans, who were euen in lyke case: and bostyng vpon men sayd, *Ego Pauli*, *Ego appolli*, I hold of Paule, and I of Appollo. But the holy apostle rebuketh them sayinge. As long as there is amonge you, enuiynge and strife, or sectes, are you not carnall? So that euerye chrysten man, and woman, may playnely see by the scripture, that these hauyng suche diuision, and sundrye sectes amonge them selues, are by S. Paule, accompted altogether carnal and farre vnworthy to vse the name of the churche, whiche is the onely and chaste spouse, of Christ. But of the catholyke church, saynt Paule sayth. Nowe therfore ye are not straūgers, and forreyners but you are citisens with the saintes, and of the housholde of God, and are builded vpon the foundation of the Apostles, & prophetes,

August.

Jesus Christe hym selfe beinge the head corner stone. And further, because S. Paule through the holye ghoste in hym, dyd foresee that all heretykes woulde challenge vnto them selues the authoritie of the apostles & prophetes, and that they would without authoritie or knowledge, wrast their writinges euery one to their owne sense: therefore thys holye apostle in the same epystle, telleth vs the order which Christ hath appoynted to be obserued in hys church: for he sayeth that Christ ascendyng into heauen, dyd geue gyftes to menne, and that he made some apostles, some prophetes, some euangelystes, some shepardes, and teachers, declarynge thereby, that in the catholyke churche, there are orders, and offycers, some hyer, some lower, whome the reste ought both diligently to heare, and humbly to obey. So did the same S. Paule before hys death apoint Timothe to the offyce of a bysshoppe, and also Tite he dyd leaue in Creta, that he shoulde ordeyne priestes in euery citye, which priestes, and Bysshoppes, should not be disdained, or lytle regarded (as in this tyme of manye they are) but they shoulde (dooynge their duetye) haue double honoure and faythfullye gouerne the church, as S. Paule sayeth. And wrytynge to Tite, he byddeth hym exhorte, and rebuke, with all fernentnes of cõmaundyng, by these places of the holye scripture, you may eally see and vnderstande, that in the catholyke churche, there are and ought to be degres and orders, and that whosoeuer doth breake, contemne, or deny the same, he denieth and forsaketh the verye trueth, and ordynaunce of

Christ

Christ and hys apostles.

Nowe further, we oughte to consyder, that as S. Paule dyd ordeyne Timothe and Tyte, yea and other byshoppes, and prestes, in hys tyme, so they by his commaundement, dyd in theyr tyme, ordeyne other, delyuerynge also to them, the doctryne whych they haue receyued of Paule, and by contynuall discurse of tyme, euery one hath delyuered the faythe, that they from the apostles haue receyued, and so euen from Christe, to thys presente daye, one fayth hath euer stande stedfaste. Whiche thoughe it hath sundrye tymes bene assayde, and sore pynched, yet euer it hath preuayled at the last, and had the vpper hand, accordynge to Christes promyse, neyther ought any man lesse to credyt the catholyke church, because there are in the same, diuers euyll and wycked synners. For Christ him selfe, doeth compare the churche to a nette caste into the sea, whyche taketh bothe good and bad fishes, but at the ende, the good shalbe reserued, and the euyll cast awaye. Was not twelue chosen by Christe, yet one of them he calleth a dyuell. Doth not Christ also saye, that the scrybes and Pharisees, do syt in Moyses chayre, neuertheless, he would the people should obey theyr lessons. Euen so thoughe some members of Christes catholyke churche, doo not lyue accordynge to theyr vocatyon, yet ought e no man therefore the lesse to regarde the faythe and doctrine of the same churche. These thynges good people thoughe they are suffycyente, to declare the holye Churche, what it is,

Math. 16

Math 13.

Mat. 23.

and how it may be knowen, yet I beseche you most dilygently to note and cary away one rule, whyche shall neuer deceyue you, but is a sure tryal of the catholyke churche, and the faith thereof. Thys rule is not myne, but taken out of a learned, auncient, and ryght godlye father in Christes churche. He sayeth.

Vincen. Lirenen. **There are thre meanes to trye a churche, or doctrine, the fyrst is antiquitie, the seconde is vniuersalitie, the thyrde is vnitie.** By the fyrst, we are taught that a trew doctrine must be knowē by that that is not lately spronge vp, or rysen, but cōmeth from Christ and hys apostles, and hath continued styll in the churche. By the seconde, we maye vnderstande, that a trewe faythe or doctrine of the churche is that onelye, whyche vniuersallye, in all countreyes hath ben taught, & beleued. By the third we ought to learne, that a true doctrine, or fayth of the church, doth alwayes agre, and is alwayes one. No we those thre thinges well noted, maye instruct and teache anye christen man, to knowe the catholyke churche, whyche euer sence the apostles tyme, and in al countreyes with one consent (in al thinges concernyng our faith) hath shewed her self the worthy spouse of Christ. Contrarye wyse, false doctryne, and heresye, euer hathe doone, and shall doo to the worldes ende, **lately arise, & lurke in priuat corners, & neuer agre with it selfe.** Which thynges I myght easlye at large proue, and open to you, by playne and manifest demonstration. But because in the nexte homely, I intende to speake of the auctho-

ritie

ritie of the churche, and also of the commoditie, and profite that we haue by the same, here I wyll make an ende, beseching all you (good and godly people) to geue your bodyes, and soules, an humble and holy sacrifyce to almyghtye God, praiynge euermore, that we may be altogether lyuely membres, of oure sauiour Jesus Chryst, and of his catholyke churche here vpon earth, and after this life, partakers of the ioyfull kyngdome of heauen, through the same oure Lord Jesus Christ, to whome wyth the father, and the holy ghoste, be all honour and glorye, worlde without ende.

Amen.

H. Pendilton sacræ theologiæ profes.

An homely of the authoritie of the church declarynge what commoditie and profyt we haue thereby.

Like wyse, as in the laste Homelye, it was declared to you (good Christen people) what the church is, and how it maye be knowen: soo nowe you shall learne, the authoritie of the same catholyke church and the commodytye, or profyt that ensueth to vs all, beinge membres of the same churche. Fyrste, when oure Sauioure Jesus Christ did send forth the twelue apostles to preach, who were and are the chiefe and principall pyllers of thys catholyke church, he did geue to them great power and authoritie as saynt Mathewe beareth wytnes, sayinge, **Jesus dyd call together the twelue dyscyples, and gaue them power ouer vncleane spirites, that they shoulde cast them out, and should heale all maner of diseases and infirmities.** And sundrie tymes we do reade in the holy ghospel, that our Sauiour Christ doeth speake to hys Apostles after thys maner. *Qui vos audit, me audit, & qui vos spernit, me spernit.* that is to saye.

He

He that heareth you, hereth me and he that Matth 10.
dispiseth you, doth dispise me. Meanyng, and
wyllyng thereby, that all the worlde should knowe John. 13.
and confesse, the auctoritie of the catholike church
which Christ him selfe dyd buyld in, and vpon these
hys holy Apostles. And to the same purpose he sayd
to thē. Iam non dicam uos seruus, sed amicos &c. That is to sai. Iohn. 15.
Nowe I wyll no more call you seruaunts,
but frendes, for al thinges that I haue herd
of my father, I haue declared to you. And
agayne he sayeth, As my father sente me, euen
so I send you By these, and many such other pla- Iohn. 20.
ces, we maye see, that our louyng sauiour, did giue
greate auctoritie to his apostles. But nowe it is
expedient, and nedefull, to declare, in what specyall
poyntes this auctoritie doth consist, and that the
same auctoritie was not onely geuen to the Apo-
stles of Christ, but also to theyr successoures, in the
catholyke churche, euer to endure. Which auctho- The chur
ritie, though it be greate, and manyfolde, yet these che hath
are the chefest partes thereof, that hereafter doo fo- true sens
lowe. Fyrste, almyghtye God, hath geuen power, of the scri
and auctoritie, to the catholike church, to haue the pture and
true sense, and vnderstandyng, of the holy Scryp- is iudge
ture, yea, and to approue also, or reproue al writing therof
as Scripture, or no Scripture. Whiche thynge,
good christen people, you may well vnderstande to
be moost true, yf ye call to remembraunce, who is ỳ
guyde, and gouernour of the church that is to wit.
the holy Ghost, as Christ dyd promyse, saying.

Ego rogabo patrem et alium paraclitum dabit vobis, vt maneat vobiſcum ineternum, that is to saye, I wyll aſke my father,
Iohn. 14. and he wyll giue to you an other comforter, that he maye a byde with you for euer. And after that our lorde and sauiour had rysen frō death, he dyd breathe vpon hys Apostles, and sayde *Accipite*
Ihon 20. *spiritum sanctum* Take you the holy ghost and also, after hys ascention into heauen, accordynge to hys merciful promise he did send downe the holy Ghost vpon his Apostles, as sayncte Luke writeth. Nowe
Actes ii. that the holy ghoste was not geuen to the Apostles onely, but also to the catholyke churche, to the worldes ende, it is manifest: forasmuche as Chryste dyd promyse the comforter, *vt maneat uobiſcum ineternum*. That he should abyde (sayeth he) with you for euer.
Nowe we are mooste certayne, that the Apostles of
Iohn. 14 Chryste dyd suffer deathe, for the faythe of Chryste, and that within fewe yeres, after they thus had receyued the holy ghoste. Neuertheles, Christ sending furthe hys Apostles to preache, and baptyze, sayd to thē: *Ecce ego vobiſcū ſum omnibus diebus vſque ad cōſummationē ſeculi*
That is, Behold, I am with you at al tymes
Math 28. euen to the ende of the worlde. wherefore we maye playnly see, that the holy ghoste beyng promised to the Apostles, to abide for euer, and to the very ende of the world, was promised and giuen to them and to their successours in ỳ churche, where he doth and shal abide for euer. Now forasmuche, as the holye ghoste is the gouernour and ruler of the catholyke churche, we ought there onely, and in no other

corner, to searche the true vnderstandynge, and discernynge of the scryptures. And for thys cause, the auncient fathers (were they neuer so godly, & so well learned) yet woulde they neuer presume vpon theyr owne iudgements, but euer referred them selues, to the vnderstandyng, and interpretation of the catholyke churche before them. Therfore the godly lerned and ancient father Ireneus, wrytyng agaynst schismaticall here syes, sayeth thus *Quid enim si qui de aliqua modica, quæstione disceptatio esset, nonne oporteret, in antiquissimas recurrere, Ecclesias*. &c. that is to saye, but What and yf there were contention concerning some smal question, were it not necessarye to returne to the mooste auncient churches? and immediatly after he sayeth: *Quid autem si neq; apostoli quidem scripturas reliquissent nobis, nonne oportebat ordinem sequi traditionis quam tradiderunt hijs, quibus committebant Ecclesias?* What (sayeth thys holye father) yf the Apostles had lefte to vs no scripture at all, had it not bene necessarye to folowe the order of that tradytion, Whyche they delyuered to those, to Whome they dyd bequethe the churche? Alas (good people) how farre are many in these dayes gone from thys olde, and auncient rule? this blessed martir, here exhorteth or, rather commaundeth, that yf any smal dyscorde, (thoughe it be in a matter of lytle importaunce) doo chaunce, that we woulde not, accordyng to our fantasy, iudge therein, but though we haue no scripture for the same, yet (saieth he) we ought to folowe, kepe Irenesus. li 3. cap 4

and obserue the tradition of the auncient churches where as in these late dayes, the impudent procedars, baue taught the zely people, that euery man should and maye be a iudge of controuersyes, and that we oughte to obserue no tradition, nor ceremonye, other than we fynde in the holye scripture. Of such, the same holy Ireneus dooeth speake thus, after many other notable lessons to the same purpose *Omnes autem hij decidunt a veritate, et heretici quidem alienum ignum afferentes ad altare dei, id est, alienas doctrinas, a celesti igne conburentur. &c.* All these (sayeth he) doo fal from the trueth: and the heretykes truelye. bryngynge straung fyre to the aulter of God, that is to saye, straung doctrine, shalde brent with the heuenly fyre. With such lyke thrratnynges in the same place, to those that disobey ẏ aucthorittie of ẏ churche. Lykewyse saynct Augustyne speakyng of the baptysme of chyldren, and how that sacrament can profyt them, seyng many die before they know the effecte of the same, affyrmeth, that the faythe of those that brynge the chylde to christenynge, shall profyte the chylde that is brought, but for his probacion, he bryngeth thus. *Hoc commendat ecclesie saluberrima authoritas.* This thing the mooste holsome aucthoritie of the churche doethe commende. And euen wyth lyke reuerence, the same saint Augustyne, dooth many tymes submytte all hys iudgments, and workes to the catholyke churche. And fynally to declare hys iudgemene, concernynge the aucthoritie of the catholyke church. He sayeth thus

Ireneus. Libet 4. Cap 43.

August de li, arb lib, 3 Cap 23.

Epist, 7 In proemio Li 3, De Tri.

Ego vero Euangelio non crederem nisi me catholicæ Ecclesiæ commoueret auctoritas. August. contra ep Manich. Capi. 3.

þ is to saye Truly, I would not beleue the Gospel, onles that the aucthoritye of the catholyke churche did moue me thereto.

And we ought here to consider, that after the ascension of our sauiour Chriſte, for the space of certayne yeares, there was no gospell at all wrytten: but all thynges, concernyng the faythfull christians, were rulet, and gouerned by the disciples of Chriſt, being than the heades of the church. Afterward, we rede that dyuers of the dysciples of Chryſte, dyd wryght Gospelles: as sainct Bartylmew Nicodemus, and an other Gospel was called Euangelium Nazarecorum But the aucthoritie of the church, did onely admite those fower euangelistes: which now the whole churche dooth certayne. Whyche thing myght wel seme marueloule, seynge that bothe saynete Bartylmew, and Nicodemus, were present, and dyd see the woorkes of Chryſt, and also dyd here hys doctryne, where as sainct Luke dyd learne hys gospel of saincte Paule, and other, and so likewyſe dyd S Marke but hereby it doeth mooſt playnly appere, that the catholike churche onely hath thys hye aucthozite, to discerne scriptures, and that scriptures allowed by þ church ſhould not be refuſed of any particulare persons.

Nowe therfore, seynge that the catholyke churche, bothe hath deliuered, to vs the scrypture, and in all ages and times, hath bene taken of al Godly lerned men, for the true iudge therof. I exhort, and beſeche all you (good chriſten people) that in all doutes, opinions, and controuersies, ye would resort to þ holy

churche,

churche, and there learne what the same catholyke church hath beleued, and taught, from time to time concerninge doutes, or controuersies, and yf wyth lowly and meke hartes ye wyll so doo, surely the holy ghoste wyll instructe you, he wyll comforte you, and he wyll leade you into al trueth. But yf in such case, ye will fly from the catholyke church, & aske cou sell of your selues, or of any that doth swarue from the sayde churche, than for so much as the holy goste is not your gyde, you shall fall from ignoraunce to errour, and from doutyng, and dysputing, to plaine herely, and so from one, to another, to the vtter confusion, of both body and soule. Yet besides this gret authoritie of the churche, whereof you haue heard there is an other gyuen by God, of mooste hye excellencye, that is, power to forgiue, and pardon, the penitent synner, and to punyshe, and correct, the obstinate or frowarde synner, which power and auctoritie, as it was figured in the preesthode of the olde lawe, as in Judgyng of leprose persones, and in punyshyng to death, those that did not obey the preeste euē so is it giuen by our sauiour Christ in very dede in the gospell, to his Apostles, and to all theyr succes soures. For after that oure sauiour had rysen from death, he came amonges hys Apostles and breathed vpon them and sayde. *Accipite spiritum sanctum, quorum dimiseritis peccata, dimittuntur eis, et quorum retinueritis, retenta sunt.*

An other authoritie of the church

Leuit. 13.

Deut. 17.

Iohn. 20.

(That is) take you the holy ghost, Whose sinnes you shall forgyue, they are forgyuen to them, and Whose synnes you doo retayne, they

they are retayned. Whyche auctoritie, by playne wordes gyuen by Christ, though some hath or doo, contemne, and set at nought, yet sainct Cyrill byddeth them cease to merueyle, that Christ should giue suche power, for he sayeth, *Certe absurdum non est, peccata remitti posse ab illis, qui spiritum sanctum in seipsis habeant* Surelye, (sayeth he) it is no absurdyte ỳ synnes are forgyuē by thē which haue ỳ holy ghost in thē. Nowe yf you wyll marke that not the preste onely, but also the holy Ghost doth worke in remittynge, and pardonyng synnes, than I trust you wyll see, I graunte, this auctoritie of Christes catholike churche, which thyng euery christen man dothe confesse dayly in his crede, saying not onely I beleue the holy catholyke churche, the communyon of saynctes, but addyth also, the remissyon of synnes, to be in the same catholyke church. Doo not we rede that saynt Paule dyd vse this auctoritie, whan he did excommunycate Hymeneus and Alexander? dyd not the holye Bysshoppe saynt Ambrose, vse this auctoritie in euery poynte, vpon the emperoure Theodosius? which holy bysshoppe perceyuynge the Emperoure had greuously offended, dyd not spare to excommunicate hym: yea and though he offered hym selfe obedyentlye to be receyued, yet was it after longe penaunce, that he was absolued. this holy bysshoppe dyd vse the auctoritie giuen to hym by God, & this christen emperoure knowing the same, did with al humilitie obey. Yf the bisshopes and preistes in time past, and also the layitee, had learned and practised

Cirill in Iohn Libe 12 cap 20

1 Timo. 1.

Theodori Liber. 5. hist Eccle capit. 18

they

their duetyes and vocations, by this example, surely the churche of Chryst, shoulde not haue come to such great disorder as we see, neyther shoulde vyce and wyckednes, so freely haue bene vsed, but because this matter, is largely and lernedly, set forth in the sacramēt of penance, I wil cease to speke any more hereof, and nowe it remayneth to declare, what cōmoditie and profytte we haue by thys catholyke churche, our lord and mayster chryste in the gospell of sayne Jhon, doeth compare hym selfe to the vine tree, and all vs to the braunches and saieth, *Manete in me, et ego in vobis* **Abide you in me,** (that is to saye, in the fayth of my churche) **And I wyll abyde in you.** Oh merciful Lorde, what comfort, and cōmoditie is this, for a christen man, to haue Christ to abyde w̄ him: And farther he saeth. **If you abide in me, & my words abide in you, aske what you wyll, & it shalbe granted to you.** Here are we sure, ỳ yf we abyde in christes catholike church & embrace the fayth, and doctrine thereof, both christ hym selfe by grace, wyll abyde in vs, and also oure prayers, shall euermore be hearde. And without al doute, ther is no abidyng in Christ, vnles we abide in the vnytie of his catholyke churche. For as sayne Cipriā Cipryan sayeth. *Non potest habere deum patrem qui non habuit Ecclesiam matrem.* **He cannot haue God hys father ỳ knoweth not the church to be his mother** But a child of God, knoing ỳ church to be hys mother, & lying in the bosome thereof, may be sure that Christ the spouse of the churche, wyll neuer forgette

John. 15.

Cipriānus de simpli. prelat.

Gene. 28

his

hys nedefull requestes, And as no lyuely creature, was saued from death, but suche onely as were in the arcke of Noe, so is there none saued from dampnatyon, but those that are in the bnyte of Chꝛistes churche. And therefoꝛe, to gyue bs warnynge, the holye doctoure Saincte Augustyne, speaketh in thys maner mooste playnlye. Gene. 7. 8.

Quisquis ergo ab hac catholica ecclesia fuerit seperatus quātūlibet laudabiliter se uiuere existimet, hoc solo scelere quod a Christi Vnitate diſiūctus est nō habebit uitam, sed ira dei manet super eum. August. epist. 152.

That is in english Whosoeuer therefoꝛe shal be seperated frō this catholike church, although he think him self to liue neuer so Woꝛthely, yet foꝛ thys onelye crime ỹ he is seperated frō ỹ vnity of Chꝛist, he shal not haue life, but ỹ Wꝛath of god abideth, vpon hym. But what nede is it, to allege saynete Augustine, oꝛ any other auncient father herin, seing almyghty God by hys pꝛopht Esay, hath set furthe to bs a lytle picture of hys churche, bnder the name of a byneyarde, and the house of Israell: There maye we see, that thynge that we by experience doo knowe. Foꝛ almyghty God, in that parable declareth by hys Pꝛophete, howe muche he had done foꝛ the house of Israell, a fygure of Chꝛistes church, in that he had planted them in a batsome, and frutefull coūtrey, and had gꝛuen to them good gouernours, and oꝛders, wherein they myghte haue lyued, and pleased hym, but foꝛasmuche as they dyd wylfullye bꝛeake the lawes of God, & his oꝛdinaūce, he thꝛeatned them saying: Auferam sepem eius, et erit in direptionem. &c.

I wyll (sayethe our Lorde) take awaye the hedge of my vyneyarde, that it maye perysshe. Euen so hathe our sauioure Chryst dealed with vs, ỹ people of his churche. For wher as by his precious deathe and passion, he dyd purchase vs, and lefte vs in the custodye of hys catholyke churche, as is before sayde, leauynge also to vs, lawes to obserue, and sacramentes, wherwith we should be preserued. And we naughty people, haue dysppysed al his moost godly, and holsome decrees, and ordinaunces, he hath of his iustyce, and accordynge to hys promyse, euen in our time punished vs: and hath suffered the wicked, to plucke downe the pale or hedge of hys vineyard: I meane all good order, as well in the churche, as in the common wealthe, and that for the space of many yeares paste. Nowe here chrysten people, thoughe you doo not consyder the plage of sundrye synnes, that hathe in thys late scysme, possessed manye mens soules, yet doo not dyssemble, nor forgette the myserye, that we all haue suffered outewardelye, synce we were separate from the churche of Chryste: alas, what Chrysten bloude wythin this Realme euen by oure owne countreimen, hath bene shed. Oh Lord, how many poore wydowes without comforte haue bene lefte. Howe many fatherlesse childzen without soccoure. I leue here to speake, of the vnshameles breakynge of the deade mennes testamentes, and theyr moost godly intentes, & ordinaunces: Abbais, are pulled downe: Collegis, and Chantrees are ouerthrowē: churches are robbed, and poore Chryst (that is to saye,) the hungry and nedefull people, fa-

myshe

myche, and crye oute therefo:e. All these surely, with many mo, haue come vpon vs, because we haue bene oute of the house of God. Wherefo:e, in the name of our Lo:de Jesus Chriſte, let vs all together lament and be so:y for our goynge astraye, let vs come, and fal downe before God our father, and confesse oure trangressyon, and humblye desyre, that we maye be receyued into hys house, whyche is the churche, thoughe we shoulde all the dayes of oure lyues, be, but hyrelynges. *Quia melior est dies vnus in atrijs tuis super milia.* Psal. 83.

Luce. 15

One daye (Oh Lo:de) is better spente in thy house than a thousande other wyse

Fynallye yf we contynew obedyente chyldren, in the bosome of our mother, the holy churche: we shal be fedde wyth lyuelye faythe, oute of whyche wyll sprynge in vs, muche holynesse of lyfe, and quietnes of conscience: and yf at any tyme throughe our frailnes, we happen to fall, we haue readye, to rayse vs vp agayne, the holye Sacramentes: throughe the comfo:table helpe whereof, we be made stronge: and so daye by daye mo:e able to pro:ede in al kynde of vertue: and thus hauynge vpon earthe our mother, the holye churche, whych is the spouse of Jesus Chryste the Sonne of God, we maye be bolde to cal vpon GOD our father: and be assured, that he will heare vs, as hys dearebeloued chyldren, and gyue vs the inheritaunce of heauen, whyche is pre:pared fo:. vs, throughe our sauiour Jesus Chriſte. To who̅ with the father, and ꝑ holy ghoſt, be honour, pra:yse and glo:y, wo:ld without ende. Amen.

H. Pendilton *sacræ theologiæ professoris.*

An homelye of the Primacy, or supreame power, of the highest gouernor of the militant Churche.

As in euerye naturall, and politike body, so in the churche militãt, (whiche is a mysticall bodye) superioritie, and inferioriti, must nedes be amõgest the members thereof, or ells it cannot endure. And for thys cause specyallye, our Sauiour Chryste, when he was here conuersaunte, on the Earth, dyd, hymselfe, appoynte hys Apostles, & Disciples, and there successours, to haue the ouersyght, cure, and high gouernement of his church, to the worldes ende. And to the intente, that no man should contempne theyr auctoritie, he doth saye in the thyrtenth of Saynt Jhon, *Amen, Amen, Dico vobis, qui accipit si quem misero, me accipit. Qui autem me accipit, accipit eum qui me misit.* That is to say: Verily Verily, I saye vnto you, Who that receyueth hym whome I sende, receyueth me. And he that receyueth me, receyueth hym that sente me. And in the tenth of Luke he sayth, *Qui uos audit me audit, & qui uos spernit, me spernit. Qui autem me spernit, spernit eum qui misit me.*

Iohn. 13.

Luce. 10

That

That is to saye. He that heareth you, heareth me, and he that dyspiseth you dyspyseth me, and he that dyspyseth me, dyspiseth hym that sent me. Of the Apostles also and theyr successours, and of their charge ouer Christes flocke, doth Saynt Paule speake, in the fourthe chappter to the Ephesyans, saying.

Ipse dedit quosdam quidem Apostolos, quosdam autem Prophetas, alios uero Euangelistas, alios autem pastores, et doctores, ad consummationem sanctorum, in opus ministerium, in edificationem Corporis Christi, donec occurramus omnes in unitatem fidei, & agnitionis filij dei in virum perfectum, in mensuram etatis plenitudinis Christi vt iam non simus parnuli fluctuantes, neq; circumferamur omni uento doctrine in nequitia hominum, in astutia ad circumuentionem erroris. Ephes. 3.

That is to saye:

He (meanynge Chryste) hath gyuen or appointed some to be Apostles, some, Prophets some Euangelystes, some pastores, and teachers, to the perfytynge, or consummatyng, of the holyons, to doo the Worke of the mynysterye, to edyfye the body of Chryste, vntyll We all come together, in one vnytie of faythe, and knowledge of the sonne of God, vnto the estate of a perfecte man, after the measure of the age of the fulnes of Chryste, that from henceforth, We shoulde not be as babes, wauerynge, neyther should We be caryed aboute wyth euery blaste of doctryne, in the wyckednes of men, in the wylynes of them, who go aboute

aboute to deceyue vs.

This place of Saynt Paule moste playnelye setteth before our eyes, the authoritie, & gouernement which our sauioure hath appoynted, to contynue to the ende of the worlde, in hys churche, and howe ỹ Apostles, Prophets, Euangelistes, Preachers, and teachers, are gyuen of Christ, to hys people, to gouerne them. And therewith al Saynt Paule, in the sayde place, sheweth to what ende, suche gouernement, and authoritie is instituted, it is to wytte, for the spiritual edefieng of the hole body, in the faith, & for the defense of the hole bodye, from the poyson of heresye. And in dede no one thyng can so much suppresse heresie, as yf the Authoritie, and gouernemēt Ecclesiastical, be accordyngly therevnto estemed, & obeyed, as witnesseth Saynte Cipryan, the blessed Martyr, in his fyrst boke, and third Epystle saieng.

Cipryan. Lib. i. epistle 3.

Neq; aliunde hereses obortæ sunt, aut natæ sunt scismata, q̄ inde, quod sacerdoti dei non obtemperatur. Nec unus in ecclesia ad tempus sacerdos, & ad tempus iudex, uice Christi cogitatur, cui si secundum magisteria diuina, obtemperaret fraternitas vniuersa, nemo aduersus sacerdotum collegia quicq̄ moueret. That is to saye: Neyther other where, or by other meanes, are heresyes sprong vp, and scismes risen than hereof, that obedience is not gyuen to the preist of God. Nor one is considered, or thought to be in the churche, for the tyme, the preist, and for the time the iudge, in Christes stede, vnto which one, yf the hole fraternitie dyd (accordyng to the heauenly commaundementes) obeye, no man

man woulde stirre, or moue anye thynge agaynst the Colleges or cõpanies of preystes. Hereby you may perceyue, that saynt Cyprians conclusion, or iudgment is, that the gouernment Ecclesiastycall, and especyally of one, to be taken, and reputed as Christes vicar, is the best meane, to let and suppresse herelies, and that such one gouernor, is to be obeyed, of all christen people, whych thyng maye be proued very playnely, and euidently, by the holy scryptures them selues. For the scryptures do witnesse, that our sauiour appoynted S. Peter, to this hygh rowme, and charge, ouer his hole flocke, and no one of the Apostles els. In the. xxi. of S Iohn. Iohn. 21. it is wrytten, howe our sauiour, after hys resurrection, appearyng at ỹ sea of Tiberias, to certen of his Apostles, amongest whome was Peter, dyd fyrste take breade, and fyshe, and gaue vnto them. And when they had refreshed them selues, he sayd vnto Peter. *Simon Iohannis diligis me plus hijs? Dicit ei, Etiam domine tu scis, quia amo te. Dicit ei. Pasce agnos meos. Dicit ei iterum, Simon Ioannis diligis me? Ait illi. Etiam domine tu scis quia amo te, Dicit ei Pasce agnos meos Dicit ei tertio, Simon Ioannis amas me? Contristatus est Petrus, quia dixit ei tertio, amas me? & dixit ei. Domine tu omnia nosti, tu scis, quia amo te, Dicit, ei Pasce oues meas:* That is to saye: Symon the sonne of Joannes, dooeste thou loue me more then these doo? He answered vnto hym Yea Lorde, thou knowest that I loue thee. He sayde vnto him: Fede my lambes. Then he spake to hym agayne, and sayde: Symon the sonne of Joannes, doeste thou loue me?

He

he aunswered: yea Lorde, thou knoweste that I loue thee. He sayde vnto hym agayne, Feede my lambes. Than spake he vnto hym the thirde tyme, and sayde, Simon the sonne of Joannes, doest thou loue me? Peter was sorye because Chryst sayde vnto him now the thirde tyme doest thou loue me, and he aunswered and sayde, Lorde thou knoweste all thinges, thou knoweste that I loue thee. He sayde vnto hym feede my shepe. Thys processe of Scripture, hath in it manye circumstaunces to be noted. The fyrst is, that (other Apostles being than presēt, and amongest them, euen he of whom Chryst did euer make very much of, that is to say, S. Jhō) yet our sauiour Chryst, dyd directe hys speache, and talke but to Peter onelye, signyfyenge the matter, wherof he did speake to appertaine to Peter, cheifelye, and principallye, and not in so speciall a sorte, to any one of the Apostles els. Another, and seconde circumstaunce to be here considered, is that our sauioure dyd aske Peter moste earnestly, whether he loued hym more than dyd the other Apostles. And the thyrd circumstaunce is, in that Christe did committe both hys lambes, and his shepe, vnto hym. These circumstaunces (I saye and other suche like, well considered, doo conuince, and clearelye proue, that the highe charge, ouer all the churche militant, was especially committed, to Peter.

And

And to this purpose, maketh, and serueth another talke of our Sauiour, vnto S. Peter, written in the .xvi. of Math. where the text is in this maner.

Venit autem Iesus in partes Cæsareæ Philippi, & interogabat discipulos suos dicens. Quem dicunt homines esse filium hominis? At illi dixerũt: alij Ioannem Baptistam, alij autem Heliam, alij uero Hieremiam, aut unum ex prophetis. Dicit illis Iesus, uos autem quẽ me esse dicitis? Respondens Simon Petrus dixit. Tu es Christus filius Dei uiui. Respondens autem Iesus dixit ei Beatus es Simon Bariono, quia caro et sanguis non reuelauit tibi, sed pater meus qui in celis est. Et ego dico tibi, quia tu es Petrus, et super hanc petram ædificabo ecclesiam meam, & portæ inferi non preualebant aduersus eam. Et tibi dabo claues regni cœlorum. Et quodcunq; ligaueris super terram, erit ligatum & in cœlis, et quodcunq; solueris super terram erit solutum & in cœlis. Mat. 16.

That is to say.

Jesus came into the coastes of Cesarea Philippi, and he asked hys disciples, sayinge: Whom do men saye the sonne of man to be: And they aunswered, some John Baptiste, some Helias, some Hieremias, or one of the prophetes. Jesus sayd vnto them. But who saye you that I am: Then Simon Peter made aunswere, and saide. Thou art Christ the sonne of the liuinge God. And Jesus answered and saide: Blessed art thou Simon, the sonne of Joanna, for flesche and blonde hath not this reuelled and opened vnto the, but my father, whiche is in heauen. And I saye vnto the, that thou art Peter or a rocke, and on this rocke I wyll buyld my church,

& hel gates shal not preuayle against it. And I wil geue vnto the, ẏ keyes of ẏ kingdō of heauē: & what soeuer thou shalt binde vpon earth, shalbe boūd also in heuē, & whatsoeuer thou shalt lose vpō ẏ earthe, shalbe losed also in heauē. These wordes of Christ were spokē long before ẏ Christ gaue ẏ other cōmaūdemēt to Peter, to feede hys flocke, and that thynge, whyche is perfourmed in the other woordes, is here promysed, in these wordes. In the other wordes, oure sauyoure doeth presentlye putte hym in aucthorytye, sayinge. Fede my lābes, fede my shepe. In these words he doth but promyse the sayde authoritye vnto him, sayinge. Unto thee wyll I geue the keyes of the kingdome of heauen, and what so euer thou loosest, or bindest in earth, shalbe loosed or bounde in heauen. The lyke of thys dyd oure sauiour neuer speake to any one of the apostles els, seuerally, but only generally. For generallye to Peter, & to ẏ rest being all together (sauinge Thomas who was absent) Christe sayde the wordes whyche are wrytten in the twentye of John, it is to wytte.

Ioan. 20. Receaue you the holy gost, whose sinnes ye remit, thei are remitted, & whose sinnes ye retaine, thei are retained. And in the. xviii. of Ma-

Math. 18. thew, Christ saith vnto the. xii. What soeuer thinges you shal bind vpō the earth, shalbe boūd also in heauen, & what soeuer you shall loose vpon the earth, shalbe loosed also in heauen,

If our sauyour Christ had not intended to geue vnto Peter a specyall authoritie aboue the reste, what nede was there, to speake thys seuerallye vnto Peter, seynge he had spoken it generally vnto them all before? And what thyng ment he els, whē in the presence of al the twelue, he promysed to geue vnto Peter the keyes of the kingdom of heauē, sauyng a specyall priuilege or prerogatiue to Peter. Oure sauyour through his heauenly wysedome, perceyuynge, that it is most necessarye, one to be ouer a hole multitude, speciallye beyng a multitude congregated of so infinite a number of people, and of so sundry nations, as is the catholyke churche, dyd appoynte S. Peter to that office, and Peter haupnge receyued such a charge at Christes handes, dyd incontinently practise and exercise the same: and all the rest of the Apostles dyd geue place vnto hym. And therfore in the fyrste of the Actes it is written, howe that after Actes.i. Christes ascencion, incontinently S. Peter rose vp in the middest of the faythfull, and moued theym to goo to the election of one that should succede in Judas rowme, which office he vndoubtedlye wouldc not haue taken vpō him, but that our sauiour Christ had authorised hym in such sorte, as is before declared. In the.ii. of the Actes it is wrytten, howe that in the presence of all the Apostles S. Peter tooke vpon him to speake in all theyr names to the people on Whitsonday in the mornyng, streyght after that they had receyued the holye ghost, in the likenes of clouen tonges. In the thyrd of the actes, it is writtē howe ỹ S. Peter healed a lame mā, whiche was lame

hys mothers wombe, & that when the people wondred at so straunge a myracle, the saide Peter made an oration vnto them.

In the fourth of the Actes, and in the fyft and syxt there is the lyke, and in manye other places of the same booke. All whiche places of scripture oughte to persuade euery godlye hearte, to thynke that our sauiour dyd geue vnto S. Peter that auctoritye, aboue all the reste of the Apostles, vpon hys whole churche, for an vnitie, and good order to be kepte in the same. And yet for your better contentation herein, you shall heare the authorityes of the auncient fathers in thys behalfe.

Origene, a Greeke writer, whiche was wythin two hundred yeares after Chryste, in hys exposition made vpon the. vi. chapter of S. Paules Epystle to the Romains writeth thus. *Petro cum summa rerum de pascendis ouibus traderetur, et super ipsũ tanq̃ super terram funderetur ecclesia, nullus confessio virtutis alterius, nisi charitatis exigitur.* (That is to say) When the highest authoritie, or feedinge of christes sheepe, was committed vnto Peter, and the church was buylded vpon hym, as vpon a sure grounde, there was required, or exacted of hym, the profession of none other vertue saue onelye of charytye.

The blessed martyr saynt Cipryan, in many places affyrmeth the same, and amongest other in hys Epistle written *ad Iubaianum.* sayeth, *Manifestum est, ubi & per quos, remissio peccatorũ dari possit: Nam dominus primum Petro, super quem edificauit ecclesiam suam, et vnde vnitatis originem instruit, &*

ostendit

ostendit, potestatem istam dedit. That is to saye. It is manifest where, and by whome remission of synnes maye be geuen, for oure Lorde fyrste vnto Peter (vpon whome he buylded hys churche, and from whome he dyd ordeyne and meWe the beginninge of the vnitie, to procede) did geue that power or authoritie. And in the same Epistle (within a whyle after) he sayeth. Ecclesiam, que una est, fundauit super unum. that is to saye. He did founde his churche, which is but one, vpon one.

S. Basyl, in hys boke against Eunomius writeth thus. Per hanc uocem intelligimus Ionæ filium, qui fuit ex Bethsaida, Andreæ fratrem, qui ex piscatore, in apostolatus ministerium uocatus est. Qui quoniam fide prestabat, ecclesia in edificationem susc epit. that is to say. By this voyce, We vnderstand the sonne of Jonas which was of Bethsaida, the brother of AndreW, which sonne of Jonas was called from a fisher to the ministerie of the Apostlewp, and because he excelled in faith, he hadde the churche builded vpon hym.

Saincte Ambrose in hys fourth sermon sayeth. Petrus denique prosoliditate deuotionis, ecclesiarum petra dicitur. sicut ait dominus. Tu es petrus et super hanc petrā edificabo ecclesiam meam. petra enim dicitur, quod primus in fidei nationibus fundamēta posuerit, et tanquam saxum immobile, totius operis Christiani compagem. molemq; cōtineat. That is to saye. Finallye or for a conclusion, Peter for the soundenes, or substancialnes

nes of his deuotion, is called the rocke of the churches, as oure Lorde saieth. Thou arte Peter, or of a rocke, and vpon this rocke Wil I builde my churche. In dede he is called a rocke, bicause he was the firste that did laye the fonndation of faithe amongest the gentiles, & as a stone or a rocke, that cannot be moued, he doth conteyne or kepe, the frame, and weight of the whole christen worke.

August. S. Augustine hath the like, in hys fyre & twentye sermon, *de sanctis*, and in hys. xvi. sermon *de tempore*, but most notably in hys. 124. sermon *de tempore*, where he maketh a large processe of S. Peter, and amongest other thinges, speaking of Peters denial of his maister, he wryteth thus of hym. *Totius corporis morbum in ipso capite curat ecclesie, et in ipso vertice componit membrorum omnium sanitatem* that is to saye, He (meaninge Christe) doeth cure in the very head of the church (meanyng Peter) the disease of the hole body, and in the verye crowne or top of the head, he frameth the healthy of all the membres. Here ommyttynge infinite other authorities of the auncient fathers, touchyng the primacye, or hyghest authoritye ecclesiastycall, to haue bene geuen vnto S. Peter of our sauiour Christ hym selfe, I exhorte you in consideration, partly of these testimonies, some wherof are taken out of the verye scripture, some oute of the auncient and famous doctours of the churche, and

partlye

partly, and moste specially, in consyderation of the cõsent of the hole catholike church herin, nothing to doute in this matter, but that the holy apostle saint Peter was Chistes vicar on earthe, & had hygher, and moze authozitie generall, then anye one of the Apostles els, and that the specyal purpose, why that Chist would haue suche authozitie to be in one mã, was & is, foz the preseruation of vnitie in his church whyche churche, is but one, and thus muche foz thys tyme shall nowe suffice you. In the nexte homely, you shall heare further of thys matter.

Io. *Harpesfelde, sacræ theologiæ professoris, et Archidiaconi London.*

Au other Homely of the Primacye.

IT is wrytten in the.viii. chapyter of the actes, how Simon Magus, dyd offer vnto Sayncte Peter mony, to giue him power, that on whome so euer he shoude laie his handes, the same parsonne myghte thereby, receaue the holye Ghost. But being for this hys most wycked request greuously reproued, and fearynge withall to contynue any lõger, in those parties, that is to say, in Samaria, so nyghe the apostles, he, the sayde Symon Magus fled to Rome, and there by hys enchauntementes, dyd greatlye delude the people, as Justynus the Martyr, a verye anncient writer, in hys seconde Apologie directed or sent, to the Emperoure Antonius doeth playnelye testifye: Ireneus also in hys fyrst boke *Contra hereses*, doth recorde the same. And the said Simon Magus did so delude & blynd the people, that they did esteme him for a God, and dyd set vp hys image in the citye, with thys inscription, *Simoni deo sancto*. That is to say: **To Simon the holye God.** But it was not longe after, those

Iustinus martyr.

pranckes

prankes, played by Simon Magus, thus seducing ẏ inhabytãtes ther, but God sent his great apostle saynct Peter thyther, (that is to say, to Rome) who both did confounde the sayd Simon Magus, and dyd also conuert a great number of the people there vnto the fayth of Chryste, as is at large, set fourthe in the. xiiii. chapiter, and second booke of Eusebius, Ecclesiasticall historye. Nowe this Apostle saynete Peter, by the wyll, and prouidence of God, beynge brought to Rome, did there continue, bishop of that Sea, xxv. yeares, and ther also did suffer a glorious martyrdome, in the last yeare of the reygne of cruel Nero Themperoure, whyche thynges Saynte Hierome in the verye begynnynge of hys worke, *De Ecclesiasticis scriptoribus*, doth wytnes in thys maner. Simon Peter the sonne of Joannis, of the prouince of Galile, and of ẏ towne of Bethsaida, the brother of Andrewe the Apostle after his bychopricke in Antioch, and after his preching in Põtus, *Galatiã Cappadotiã, Asiã, and Bethiniã* to the Jewes which were dyspersed abrode in sondry contries, came to Rome, to ouer throwe Simon Magus, and ther did kepe his sea, fyue and twenty yeres, vntil the last yere, (it is to wyt, the xiiii. yere) of the reigne of Nero, by whom he was crucified, and so crowned with a crowne of martirdome, his heade being turned downe to the grounde,

Hist. Ec. Eusebij.

Hieroni.

and his feete vpWarde, because he sayde, or accompted hym selfe vnWorthie to be crucified in suche forme, and maner, as hys mayster Christ Was.

S. Ambrose in his. lxx. sermon, speaking of the martyrdom of S. Peter, and S. Paule at Rome, sayeth thus. I thynke it not done Without a greate cause, that in one daye, in one place, & vnder one persecutoure, they bothe dyd suffer. In one day, for that they shoulde come to Christ together. In one place, that neither of them bothe shoulde be destitute of Rome, and vnder one persecuteur, that like cruelty should slay them bothe. The day Was for their merite, the place for their glorie, the persecutour for theyr vertue. And in What place I praye you, dyd they suffer martyrdome? Euen in Rome, Whiche is the heade, and chefe cytye of the Worlde, to the intente that Where the head of superstition Was, ther should rest the head of holynes, and Where the prynces of the heathen dyd dWel, ther the prunces of the church shoulde lye.

Thus sayth S. Ambrose, wherevnto agreeth *Egesippus*, an auncient writer, in his thyrde booke of the distruction of Hierusalem, & likewyse Dionisius the bysshop of Corinthe, and Caius also which lued

in

in ỹ dayes of *zepherinus*, the Bysshop of Rome, as more at large appeareth, in the .xxv. Chaypter of the foresayde seconde booke of Eusebius ecclesiasticall Hystory. Now that we haue in the homely, going next before this, declared that our sauiour dyd appoynt Sayncte Peter to a greater, and hygher offyce, then he dyd any other of hys Apostles, and haue in this homely intreated, of the abode of sayncte Peter, and martyrdome at Rome, we wyll consequentlye proue that the bysshoppes of Rome, haue alwayes in the catholyke churche, bene estemed, iudged, and taken, for sayncte Peters successours, euen in that hys special and highest offyce, and that to hym, and thē, by the wyl of God, doeth appertayne the gouernement of Chrystes hole flocke, on earthe. And fyrst I wyl begynne wyth the auncient authour Irenæus, who in the thyrde chaypter of hys thyrde booke, a gaynst heresies, doeth saye, that the church of Rome is the greatest, the eldest, and the best knowen, of al churches, and that it was founded by the most glorious apostles, Peter and Paule, and that through the succession of the bysshops of Rome, from S. Peter, vntyll hys tyme, the trueth was deryued from hand to hand, & that it myght there easly be found & had. And herevpon he sayeth further these wordes. *Irenæus. lib. 3. aduersus hereses.*

Ab hanc enim ecclesiam propter potentiorem principalitatem, necesse est omnem conuenire ecclesiam, hoc est eos qui sunt vbique fideles

That is to sai. For vnto this church (meaning & poyntyng the sea of Rome) for the more mighty principaltie of it, al ỹ hole churche of Chryst ỹ

is to saye, all the faythful, Whereſoeuer they be, muſte aſſemble, or repayre vnto.

And ſaynt Auguſtyne, agreably hereunto, doth in his. 192. Epyſtle, ſaye, that in the church of Rome, the primacy of the Apoſtolyke Sea, did euer floriſh And the ſame ſainct Auguſtyne, wrytyng agaynſt one Petilianus, whyche dyd blaſpheme the ſea of Rome (as heretykes doo now a dayes) doeth more ouer wrytte in thys maner, If al the byſhops of the Worlde, Were ſuch men, as thou dooeſt moſt falſely report them to be, What hath the ſea of Rome hurted the, Where Peter did ſyt, and nowe Anaſtaſius ſyttethe? or What hath the ſea of Hieruſalem hurted the Wher Iames did ſit, and now at this preſēt Joannes dothe ſit, Wyth Whome We are in the catholyke vnitie ioyned and from Whome ye haue deuyded your ſelues, in youre wycked rage or fury Why doeſt thou call the Apoſtolike ſea, the ſea of peſtilence? If thou do it for the mēs ſake, Whō thou thinkeſt to preache the lawe, and not, to fulfil the lawe, did our ſauiour Iſraye the any ſuch iniurye to the ſea or chaire of the ſcribes, and Phariſeis, of Whome he ſayeth. They ſay, but they do not, &c.

Auguſt.

Cipria.

More ouer, the holye Martyr, ſaint Cipriane in the thyrd Epyſtle, of hys fyrſt booke, ſpeakynge a-

gainſt

gaynst certayne, whych dyd disobey, & contempne, Cornelius, the byshoppe of Rome, writeth in thys maner. *Neq; enim aliunde hereſis oborte ſunt, aut nata ſunt ſciſmata q̄ inde quod ſacerdoti dei nō obtemperatur, nec vnus in eccleſia ad tēpus ſacerdos, et ad tempus iudex, vice Chriſti iudicatur? Cui ſi ſecundum magiſteria diuina obtemperaret fraternitas vniuerſa, nemo aduerſus ſacerdotū collegium, quite q̄ moueret.* That is to say. Of none other cauſe are hereſyes ſpronge vp, or ſcyſmes ryſen, than of this that the preiſte of GOD (meanyng Cornelius, the byſhoppe of Rome) is not obeyed, and one is not taken in the churche, to be the hyghe preiſt for the tyme, and for the tyme in Chriſtes ſtede a iudge, or Chriſtes vicar, vnto Whome yf the hole fraternitye were, accordyng to Goddes commaundementes, obedient, no man woulde any thing moue, or ſtyre againſt the colledge or company of preiſtes.

Saynt Auguſtyne alſo wrytyng agaynſt the Epyſtle of a Manichye, whych Epyſtle is intituled, or called *Fundamentum* giueth to the ſea of Rome, a meruaylous prerogatyue and doth buylde hys faythe, amongeſt other thinges, vpon the ſucceſſion of the Byſhoppes of Rome who after saynct Peter did folowe orderly, euen to hys time whych was, 300. yeres after Chryſte. And he wryteth in this maner *Multa ſunt, que me eccleſie gremio iuſtiſſime tenent, Tenet me conſenſio populorū, atq; gentiū tenet authoritas miraculis inchoata, ſpe nutrita charitate aucta vetuſtate firmata, tenet ab ipſa ſede petri Apoſtoli, cui paſcendas ouas ſuas poſt reſurrectionē ſuam dominus commendauit, uſq;*

ad

ad presentem episcopatum, successio sacerdotum. That is to saye, there are many thinges, Which of very good reason, doo kepe me, in the lawes of the catholike churche. The consent of so manye people, and nations, or countryes, doth kepe me: the auctoritie of the churche, begon with miracles, nourished with hope, encreased with charitie, and confirmed with antiquitie, doth kepe me: the succession also of Bishoppes, from saint Peter the apostles seate, or time (to whome oure Lord did after hys resurrection commit hys shepe to be fedde) vnto this present bishoprike (meaning Rome) doeth kepe me in the catholyke churche.

Saynct Hierom also in hys epistle to Damasus, doth set furthe very notablye the primacye, and supremicie, of the byshops of Rome, as beynge sayncte Peters successours, and amongest other thinges he sayth thus. *Si quis cathedræ petri iungitur meus est.* That is to saye. If any man be ioyned to Peters chayre or hold of Peters seat (meaning ỹ sea of Rome) he is myne, and I receyue or ioyne wyth hym.

Sainct Ambrose also, in his thyrd booke, of the sacramẽtes, and in the fyrst chapiter doth saye thus. *Ecclesia Romana hanc consuetudinem non habet, cuius tipum in omnibus sequimur.* That is to saye, the churche of Rome, (Whose forme, or trade, We do folowe in all

poyntes

pointes) hath no suche custome. Other lyke authorities of the auncient fathers, for the primacie & supremacie of the Sea of Rome, there are & that infinite: But what nede many authorities eyther of scripture, or of the fathers, in this behalfe, seing very experience hath this thousande yeares proued, that such as disobeyed the sea of Rome, did fal sone after into abhominable heresy, and therevpon into deuision amongest them selues, and consequently, to destruction, or els in processe of tyme, were glad, and faine, to returne to theyr dew obedience againe. If you be desirous to haue exãple in thys matter, loke but on those countreis, and those parsons, that now be in captiuitie vnder the great Turke, who in time past agreing wyth the sea of Rome, dyd flozyshe in chusten religion, & all welthe, looke also vpon Germanie, & take example therby, how they prospered amonges them selues, synce they declyned from the obedience of the sea of Rome. And it is a wonder, to see howe those, whome they take for theyr greatest doctours, haue abused, seduced, and mocked them, euen in thys matter of the primacye, for where as Luther, especiallye, and aboue all other, was theyr tryngleader in this matter: yet when he was amongest learned men, and shoulde talke of thys matter, with them, he was so driuen to the wall, that openlye in writynge to be shewed at thys daye, he dyd in a booke of hys, intituled, *Resolutio Lutherina super propositione sua. 13. de potestate Papæ*, confesse and saye playnelye, as here after doeth folowe.

primum

Primum, quod me mouet, Ro, pontificem esse alijs omnibus, quos saltem no uerimus se pontifices gerere, superiorum, est ipsa voluntas dei, quã in ipso sacra uidemus. Neq; enim sino voluntate dei in hanc monarchiã inquam venire potuisset. Ro, põtifex. At uolũtas dei, quo quomodo nota fuerit cũ reuerentia suscidienda est, Ideoq; non licet temere Ro. pontifici suo primatu resistere. Hec autem ratio tanta est, ut si etiam nulla scriptura, nulla alia causa esset, hæc tamen satis esset ad compescendam temeritatem resistentium, et hac sola ratione gloriosissimus martir Cipr. anus, per multas epistolas cõfidẽtissime gloriatur cõtra omnes episcoporũ quorũ cunq; aduersarios, sicut 3. Re. legimus, quod decẽtribus Israeldiscessẽrũt a roboã filio Salomonis, et tamen quia uoluntate dei, sine auctoritate factũ est, ratum apud deum fuit. Nam et apud theologos omnes, uoluntas signi, quam uocant operationem dei, non minus quam alia signo uoluntatis dei, ut precepta, prohibit excommunicanda est, Idcirco non uideo, quomodo sint excusati a scismatis reatu, qui huic uoluntati contrauenientes, sese a Ro pontificis auctoritate subtrahũt, Ecce hec est una prima mihi insuperabilis ratio, quæ me subijcit Ro pontifici et primatũ eius cõfiteri, cogit. ỹ is to saye.

The firſt thyng, Which mouethme to thynke or beleue, the Romayne Bysshoppe to be ſuperior to all other, Whom at the leaſte Wyſe We do knoWe to accompte them ſelues for Bysshoppes, is the very Wyll of God Which We doo ſee euen in the very facte or matter. For in dede Without the Wyl of God ỹ Romayne Bysshoppe, could de not at anye tyme haue commẽ to this monarchy, or ſupreme rule, and the Wyll of God, by What meane ſoeuer it be knoWen is to be receyued, or taken With reuerence, and therefore it is not laWefull folyshly, or hedelye to make reſy-

ſtence

stence vnto the sayde Romaine Bysshoppe, in his Bysshoprike. And this reasonne is so greate of suche force, that althoughe no scrypture, nor no other cause were, yet this were sufficycient ynoughe to bridle, or kepe vnder the temeritie, or madnes of them that make resystaunce. And by this reason alone, the most glorious Martir Ciprian, in manie Epistles doth most boldely glorye, or reioyse againste all the aduersaries of anye of the Bishopes, according as we do reade in the thirde boke of the kings. Where althoughe the .x. tribes of Israell, did departt from Roboam, the sonne of Salomon, yet bycause it was done by the will of GOD, it was without other auctoritie fyrme, & stable, For also emongeste all the deuynes, the wyl of the signe, whiche they doo call the Working of God, is to be feared no lesse then other signes of the wil of God, as preceptes and thinges forbydden, &c. And therefore I doo not se howe they be excused from the offence, or sinne of scysme, who doinge, or commynge againste this wil, doo withdrawe, or pull them selues, from the Auctoritie of the Romaine Bishop.

Thus much sayth Luther himselfe, and soo shal you fynde it, yf ye reade his sayd worke, in the place afore sayde, and the tyme to beyng, you maye see, what a holye father that merchaunt was, to deceyue the people as he dyd, and to bryng them, to that wonderful calamitie, that the thirde or fourthe generation, yf the worlde so longe doo continue shall feele, and smarte, for it as other also shall, that be in the same case.

And nowe to retourne to our owne country of Englande, this maye be truely spoken, that of al realmes christen, there is none that hath beside the generall duetye, so speciall cause to fauoure that see of Rome, as Englande hath. For from that see, came the fayth into this Ilande, in the dayes of kyng Lucius, about an hundrethe and syxtye yeares after Christe: And vi. C. yere after Christ, whan the Saxons were spred ouer the hole realme, and were infideles, there were sent moste notable, and godly preachers, hither into Englande, who conuerted and tourned manye thousandes, to the fayth. And what benefites we haue in our dayes receyued of that see of Rome, all men doo perceyue, and feale in them selues, & doo thanke god therefore, or ells the deuyll hathe wonderfully blynded and seduced them. Nowe on the other syde, what miseries haue be falne amongest vs, synce oure disobedience agaynst the see of Rome, and synce the tyme, that temporall princes dyd take vpon them, that office, whiche is spirituall, and not belongynge to the regall power, but greatly distante, and differente from the same, I nede not in wordes to declare forasmuch as you haue felt the smarte therof in dede

Fede. Eccles. hist. Angl. li. i

and

and to this daye are not quyte of Gods plage for the same. Wherefore to conclude in this matter, this shal be to exhorte you, and in Gods name to requyre you to esteme the primacye, and supremitie of the sea of Rome, as an authoritie instituted by Christe, for the quyetnes of the christen people, and for the preseruation of christendome, in one catholyke, true fayth, & for the defence of it, agaynst all heresie, and whereby quyetynge your selues, to serue God in the catholike truthe, you shall soonest appeale his wrath, and purchase hys fauoure, and grace, in this lyfe, and hereafter obteyne the euerlastynge lyfe, Why the send vnto you al the father, the sonne, and the holy ghost, to whom be al honor & glorye, worlde wythoute ende.

Amen.

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An homelye declaringe that in the blessed Sacrament of the aultare, is the verye bodye and bloude of oure Sauioure Chryste.

After that men are once grafte in Christ, and be made partakers of his deathe, & passyon, amonge other theyr duetyes, one of the cheyfe is diligently to prepare them selues to the worthye receaupnge of the blessed Sacramente of the aultare, wherevnto are two thynges on oure partes requisit (as sayeth saynt Basyll, a good reason confyrmeth) the one feare, the other sayethe: The feare whyche men muste haue, when they prepare them selues to come to this sacramente, ought to be grounded vpō that terrible saying of saynt Paule, in the .xi. chapiter of his fyrste Epystle to the Corinthians, wher he sayth that. **Whosoeuer dothe participate thereof vnworthely, doth eate and drinke hys owne dampnation.** The sayethe, whiche we muste haue in oure hartes, when we come to Gods borde, is to be buylded lykewyse, vpon the vndoubted auctorities of scripture, whiche declare moost playnely vnto vs, what meate it is, that we there eate. For the perfyte vnderstandynge wherof, let vs consyder, that our sauyour

Basill in his rules

1. Cor. 11

uiour Chryst, beyng here on earth, dyd fyrste make a solempne promyse of a meate, whyche hym selfe wouldе geue vnto vs, and afterwarde in dede, he dyd gyue the same accordynge to hys promyse. In the promyse makynge he sayde as it is wrytten in ꝑ fyrst chapyter of S. Jhons Gospell: The breade or foode that I wyll geue vnto you, is myne fleshe, Whyche fleshe I wyll geue for the lyfe of the worlde. and in the same chapter he also sayeth, My fleshe is verely meate, and my bloud is verely drynke. And as he then promysed, so he afterwarde performed, euen the very laste nyghte that euer he companied with his apostles, before hys deth at whych tyme, he toke breade into hys handes, and gaue thankes, and brake it, and gaue it to his dysciples, and sayde. Take eate thys is my Bodye Whiche shalbe geuen for you, yf we compare the wordes spoken by Chryste, when he made the promyse of a meate, to be by hym geuen vnto vs, wyth those other wordes, whyche he vttered in geuynge of the same, we nede not doubte of the thynge which he gaue. In the promysse makynge, he sayde that he wouldе geue vs his fleshe, in the performynge of the promise, he geueth the same, sayinge, take eate this is my body. Agayne, in the promyse makynge he affyrmeth, that the fleshe, whyche he wouldе geue vs to fede on, shoulde be the same fleshe, that shoulde be geuen for the lyfe of the worlde, and in the performaunce of his promyse, he sayd, that the thing which he gaue

ihon. 6

gaue was his bodye, whiche should be geuen to deth for vs. Nowe the circumstaunces beynge well considered, which our sauiour vsed in the institucio of this most blessed Sacrament, shall greatelye confyrme al godly hartes, in the true beleife of the same.

The tyme was the night before he suffered deathe, to signifye vnto vs, that this meate, beynge differred to the last daye, that euer our Sauioure was conuersaunt with his Apostles, must nedes be hys very body, and bloude in dede, and such a meate as no other can be in anye wyse comparable vnto it, Agayne, in that our sauiour dyd eate of the paschall lambe wyth hys apostles, immediatelye before he did institute this sacramente it moste playnely declareth vnto vs, that this sacrament is a marueylous worthye mysterye, and that verye thing, whiche the eatyng of ỹ paschal lambe, in the olde lawe dyd prefigurate, for whyche cause, when this was instituted, that was abrogated Nether is it with out a marueylouse consyderacyon that Chryst at that heauenly banket, would of purpose, nother haue the blessed Vyrgyn Mary hys mother, presente with him, nor anye other of hys dyscyples, saue onely the .xii. Apostles, whome he appointed to be the heade ministers of all his misteries here on the earth, and specially to be the ministers of this most blessed sacrament, and the instructours of all other touchinge the same, Now what meaneth it, that our Sauioure was not content to offer them this sacrament onely, but with the offeryng thereof, he said also vnto them Take eate, take and drinke. Do men vse, to offer to other, meate and drinke, for anye o-

ther

ther purpose, but onelye that they shoulde eate and drynke thereof, but bycause it was hys bodye, and hys bloude, therefore he fyrste byddeth them take, and not feare to eate and drynke the same.

Beslydes this, it is to be well noted, that ỹ three Euangelystes, Mathew, Marke, and Luke, doo all three agree in the maner of the institutyon of thys sacramente, they writinge all three their gospels at sõ dry tymes, as Mathewe eyght yere after the ascencion of our sauiour Chryst. Marke, x, yeares. Luke xb. yeares. And where in doubtefull speaches of our sauiour Chryst, some one or other of ỹ Euangelystes, euermore openeth playnely the verye meaning of ỹ speches, yet touchinge these wordes, this is my body no one of them, makethe anye declaration vpon the same, but they all leue them to be taken of vs, as they sounde, and as of most plaine wordes, they make noo exposition or interpretation of them at all. Whythe poynte muste be well consydered. And therfore note that where Chryste sayde. It is impossible for a rych man to entre into the kingedom of heauē because ỹ meaninge of these wordes maye be dyuerslye taken, therfore S. Marke in his tenth chapiter declareth the very meanynge of them sayinge It is harde for them that truste in there substaunce to be saued. Agayne Chryst at an other tyme sayde to the Iewes, loose you this temple, and in thre dayes shall I huyld it agayne. And for that the sense of these wordes is doughtefull S, Jhon there expoundeth them and sayeth, that Chryste by the tẽ-

Chrisosto and Theophilact.

Mark. 10

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ple ment his bodye, whiche shoulde be by the Jewes put to deathe, and by him the thirde daye shoulde be rayled from deathe to lyfe. In the. vii. of Jhon, oure
Jhon. 7. sauiour sayeth. He that beleueth in me, as the scripture sayeth, there shall ryuers of Quycke water flowe oute of hym. And bycause this saing is obscure, S. Jhon to make it open, sayeth, that he spake those wordes of the spirit, whiche they that be leued in him shoulde receyue. In the. xii. chapiter of
Iohn, 12 S. Jhon, oure sauiour saieth in this maner. If I be lyfte vp from the earth, I wyll drawe al thynges vnto my selfe. And S. Jhon by and by geueth vs the exposition saying, that hereby he sygnyfyed, what kynde of death he shoulde suffer. Manye other lyke places are there in the newe testament, the matter of whiche places, is not so highe, nor soo nedefull to be ryghtly vnderstanded as the meanyng of these wordes. this is my bodye, and yet of these wordes no one Euangelyste maketh anye exposition, because the wordes are playnely, and symplye to be taken as they were spoken. Besydes al this, we haue in saint Paule in the. xi. Chappter of hys fyrste Epystle to the Corynthyans, a goodlye, and a large processe touching this Sacramente, and yet in that whole processe, no matter to instructe vs otherwyse, to beleue of it, than that there is in it the verye bodye and bloude of our sauioure Chryst. For fyrste he vttereth the wordes of our sauioure, euen as the Euangelysts do, as that he sayde. this is my bodye: and he maketh no declaration vpon the same. Secondly where

none

none of the Euangelysts make mention of any paine due to the vnworthy receuer S. Paule affirmeth that the vnworthy receauynge of thys Sacrament bryngeth iudgement, and dampnation. Thyrdly he telleth, that for the vnworthy receauing hereof, god plageth cities, and countreyes, with sondry greuous plages, as with infirmitie, with syckenes, and wyth death also. Forthly, he geueth vs counsell dylygentlye to examyne and trye our selues, before we come to gods borde. If the very body and bloude of oure sauiour Chryst, be not in dede in the sacra mēt of the aultare, why shuld our sauiour so speake as he spake in the promysse made thereof: why dyd he, as he did in the instituting thereof: why dyd none of the Euāgelysts so declare christes wordes: why dyd sayncte Paule so terrybly pronounce of the vnworthy receauynge of it, and so ernestlye warne vs, of due preparation to be made thereof: It is then moste vndoutedly to be of al chrysten people beleued, that in the Sacrament of the aultare, there is the verye bodye and bloude of our sauiour Chryst, worthye of all honoure and glorye, the selfe same in substaunce, that is in heauen, which thyng for Chryst to bryng to passe is a thinge most easye, he beyng God almyghty, maker of heauen and earth, and for him to do is mooste semely, that as he gaue that bodye, to deathe to redeme vs, so he shoulde giue the same in this heauēly bankette, to fede vs, that he mighte be all in all. The body of our sauiour Chryst to be in very dede in heauen, in the visible fourme of a mā, and in the Sacrament of the aultare inuisibly, vnder the visible four-

mes of breade and wyne, nether is impossible to hys power, that made al thinges of nought, nether vnsemely for his exceadynge great loue towardes vs, who so loued vs, that for vs, he did not refuse to suffer deathe, and that the death of the crosse, neither yet is it agaynste hys wyll, who of his onely mercye so promysed and with his omnipotente worde, so instituted it, nother is it fynallye vnfytte for hys wysedome, seynge he hath so ordeyned, that euerye naturall mother, nourysheth her chyldren, with the substaunce of her owne bodye. And why then shold christen men refuse to beleue it? Why doo we not rather embrace it, and gyue God moste hartye thankes for it, beinge the greatest iewell that euer was amonge mortal men, why do we not prepare our selues worthely to receaue it, and as in all other poyntes of the chrysten religion, so in the beleife of it, geue credit to fayth, and bryng reason, and our senses, in subiection vnder fayth, but suffer our ghostlye enemy by carnal reasons, to bringe vs away into heresie, & quite and cleane to pull the ryghte faythe out of oure hartes. Let vs all good people, from henceforth be cõstante in the truth, and as all the catholyke Churche beleueth, and hath alwayes beleued, let vs vndoutedlye perswade our selues that in the blessed sacrament of the Aultare, there is vnder the fourmes of bread & wyne, the self same body of our sauiour Christ in substaunce, which was borne of the Vyrgin Mary, and suffered deathe on the crosse for vs, to whõ with the father and the holy gost be al honor and glory world without ende. Amen.

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An Homelye of transubstantiation.

THere are in the sacra ment of the aultare, ii. thinges specyallye to be considered, the one is, the body and bloude of our sauiour Chryst, there really cō teined, ꝑ other is the fourmes of breade & wine, vnder whyche the said body & bloud are cōteined. Of the firste parte ye hard in the last homely. Touching ꝑ se conde, the generall belefe of the catholike church (yf there were nothinge els) ought, and may be a suffici ent grounde, for euery godly man, to buylde his con science vpon, whiche church, doth beleue, that there is no substaunce of materiall bread, and wyne, remai ning, but onelye the fourmes of bread and wyne, & the substaunce of Chrystes bodye and bloud, ther so contayned. And yet because some haue vaynely and curiouslye, of late yeares talked of thys second part and haue put many fonde doutes, and scrupels into peoples heades, concerning the same, ye shall nowe at large, and fully (I trust) be instructed therin. And fyrst this is to be noted, that God hath from the be gynnynge of the worlde manye tymes appeared to man, sometymes in one sorte, and sometymes in an other. In the, xviii Chaypter of Genesis it is wryt- Gen. xviii

ten howe GOD, and two Aungelles with hym, dyd appeare vnto Abraham, in the lykeneſſe of men, and howe Abraham feaſted them. Howe vayne a matter were it, I praye you, for vs here vſelye to reaſonne, howe God or Aungell, coulde appeare lyke manne: and whether they had true bodyes or no: and whether they dyd eate in dede, or no: and yf they hadde not true bodyes in dede, howe the appearaunce of
Exod. 3. bodyes coulde be, where the ſubſtaunce of bodyes was not. In the thirde chappter of the booke called
Ioſue. 5. Exodus, we reade, that God appered to Moyſes in the lykenes of flampynge fyre, and that oute of a buſhe. In the. v. of Joſue it is recorded, howe one ſo denly appeared vnto Joſue lyke a man, haupnge a ſworde drawen in his hand. What can anye manne ſaye, howe God ſhoulde appeare in a flame of fyre, or what ſubſtaunce of a ſworde was, in that whyche appeared to Joſue. Hereby it is eaſye to vnderſtand howe daungerous a thing it is, to go about by mans wyt or reaſon, to dyſcuſſe ꝑ maner of ꝑ worꝛkes of almyghtye God. Whoo ſeeth not that by the meane of ſuche preſumptuous curioſitie, men haue of late fallē into moſt deteſtable errours, touchinge the mooſte bleſſed Sacrament of the aultare, and haue mooſte ſpytefully rayled agaynſt the ſame, and with mooſte vyle termes haue geſted thereof, and finally, mooſte vyly haue vſed the moſt precious bodye and bloude of our ſauiour Chryſt in the ſame. In whyche doing howe can they loke for any fauour at the handes of their heauenly father, ſeyng in ſuche diſpytuous maner, they entreate the Bodye and bloude of our ſauy

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our Chryst his sonne, But now to procede forth touchynge ꝑ declaration of the second thing, to be cõsidered in the blessed Sacrament of the aultar, Ye must knowe that the presence of oure sauioure Chryste in thys sacrament of the aultare, is not to ꝑ intent, that Chryst should be conuersaunt with vs here in thys Sacrament, in such sort and maner, as he was with his Apostles when he liued here on earthe, that is to saye, in the visible shape and fourme of a mã but hys presence in the sacramente, is to the intent to be to vs an heauenly fode, and therfore he is presente in the sacramẽt vnder the fourmes of breade and wine so that our outeward fourmes, and sensyble qualityes, and the whole man with al, receaue the verye body and bloud of our sauiour Chryst. S. Augustine as is wrytten in a booke called *Sententia prosperi*, dothe say that chrysten men doo honour vnder ꝑ formes of breade and Wine, Which they se Wyth their bodely eies the body and bloude of oure Sauiour Chryst, Which they do not see. Eusebius Emissenus also an auncient father of the greke churche, speaking of the foresayd two partes conteyned in the Sacramente of the aultar, sayeth in thys maner. This is the thinge Which by al menes We intende to proue, that the Sacrifice of the churche doth consist, and is made of two partes, that is of the visible fourmes of ꝑ elementes, and of the inuisible body ⁊ bloude of oure Sauiour

Augustine in sentẽt Prosperii

Eusebius Emisse.

Cipriane de cœna domini.

Sauiour Chryst. S. Cipzian in hys treatyse entituled, De cœne domini, doth moste playnelye saye that the breade which our Lord did giue to his disciples, was by the omnipotēcie of God made fleshe, & was chaunged in nature, but not in fourme. The forenamed Eusebius in a sermō of his

Eusebius Emis. in a sermō of the bodi of christ.

made of the body of Chryste, doth farther saye, that Chryst the inuisible preist dothe tourne visible creatures by his worde through hys secret power, into the substaunce of hys bodye & blud Nowe for to signify this chaung, or turning of bred and wyne, into the substaunce of chrystes bodye and bloude, the catholyke churche vseth this word Trāsubstanciation, which is as much to saye, as the chaūging of one substaunce into another. Nether is it to be counted vnfit, that there shoulde in the Sacrament of the aultare, be the fourme of bread, & yet not the substaūce of breade, seyng God is the doer & worker thereof, to whome nothing is impossible, we rede in the nintenth Chapiter of Exodus, howe ỹ when God came downe from heauen vnto Mount Sinai there was heard a sound of a trumpet, and yet material trumpet was ther none. In the fourth boke of the kynges, & the. vii. chapiter God cauled a sounde to be heard in the tentes of the Syrians, as if it had bene of horses, charets, and of a great armye and yet was there nother horse charet, nor armye. In the thirde chapiter of Daupell, it is recorded, howe the three chyldren were in the myddest of the flamynge furnes, and yet felte no heate, so that there was the substaunce of fyre, and yet it dyd not burne, which

Exo. 20.

vii. chapiter of the fourth of the kinges.

whiche to nature is impossible, but to GOD, is an easye matter. In the .xvii. of Mathewe we reade. Math. 17
howe that Chryst was transfygurated, and that hys face dyd shyne as the Sonne, and that hys apparell was made as whyte as snowe. In the xxiiii of Luke, Chryste appeared to two of hys dyscipels Lu. 24
goyng to Emaus, like a straunger. In all theſe forſayd examples, we ſee as straunge a woorke as is transubstantiation, & yet no man douteth of them bycause God is the woorker, nor anye manne aſkethe howe thys, or that coulde be, but beleuethe it, and soo oughte wee to doo, concernynge the chaunge of the substaunce, of breade and wyne, into the substaunce of Chrystes bodye and blonde, and not aſke howe it maye be. The blessed martyr Justynus, affirmeth that this queſtion, howe is a token of vnbeleſe Iustinus martir.
and S. Cyryll, writinge vpon the .vi. Chappter of Ciril vpō the .vi. of S. Iohn.
S. Jhon, blamethe the Capernaites, because they dyd aſke howe Chryst was able to giue thē his fleſh to eate. The woordes of saunct Cyryl be theſe.

They aſke not without great impietie howe canne this man geue vs hys fleshe, and they remember not that nothinge is impoſsyble to God, but let vs (sayth he) haue firme faythe in the misteries, and let vs neuer in so high matters eyther thincke, or aſke thys howe. When God is the Woorker, let vs not aſke howe, but let vs leaue the knowledge of hys Woorke to Chriſoſt. vpō Iohn the .vi.
hym selfe. S. Chryſoſtome lykewyse vpon the
sayd, vi. Chapiter saith, that When thys queſti-

on howe any thinge is done, commethe into our myndes, then wyth alll, there commethe vnbelefe alſo. But bycauſe in ſcrypture the thyng that we receyue, when we come to the Sacramente is called breade, therefore men haue fanſied with thē ſelues, that there muſt be the ſubſtaunce of materyal breade, deceauinge them ſelues, by myſtakyng the ſignification of this worde breade. For thoughe in our common ſpeache we vſe to ſignify by this word breade, that one kinde of materiall ſubſtaunce which is made of corne or grayne yet in ſcripture, it ſignifieth all kynde of fode, whether it be the fode of the body, or the fode of the ſoule, and ſo dothe alſo the Latyne worde, Panis, ells when we deſyre God, in oure Pater noſter, to geue vs our dayly breade, we ſhuld make an vnperfytte petition, whiche yet is a mooſte perfyt petition, whereby we aſke of our heauenly father, all neceſſarye fode. In the vi, of Jhon, Manna
Iohn. 6. is called breade, and yet was it made of no kynde of corne, or grayne, and in the ſame chapiter Chriſte is called breade, becauſe he is the fode of the ſoule, and there lykewyſe, the fleſhe of Chryſt in the ſacramēt is called breade, and not there onely, but in S. Paules Epyſtle alſo to the Corinthians, for that it is the fode, whereon we fede, when we receaue the ſacrament. Agayne it is a common trade in ſcrypture, to cal thinges by the name of that thinge whythe they once were, as Adam is called earth, becauſe he was
Math. 11. made of Earth, and Chryſt ſayeth, the blinde ſee the lame walke, ỹ deafe heare, the dumme ſpeake, meanyng by the blynde, lame, deafe, and dumme, ſuche

as before had bene soo, but then were other wyse. Thyrdelye, for that the fourme of breade dothe remayne, it is in that respecte to, called breade. For these causes, good faythfull hartes, are nothyng greued with the callynge of it breade in the scrypture, but groundynge them selues, vpon the wordes of our sauiour Chryste, when he sayde, thys is my bodye, and knowynge that it to be bothe breade, and hys bodye also at once is impossible, they vndoutedlye beleue, that by the power of GOD, the substaūce of breade, is torned into the substaunce of Chrystes bodye, and so muste all men beleue, that wyll be lyuelye members of the catholyke churche, and in that there belefe, they muste honoure the bodye and blud of our Saupoure Chryste, in the sacramente of the aultare, as alwaies chrysten people haue vsed to do.

S. Auguſtine vpon the. 66 Pſalme

Saynte Austyne in his exposition made vpon the. 98. Psalme sayth that it is synne, not to honoure the bodye of Chryste, meanynge in the Sacrament of the Aultare. And (as is it before in thys Homply alledged) he also sayeth in the name of all men. We doo honoure vnder the fourmes of breade and wyne, whyche we see, the body and bloude of Chryste, whyche wee doo not see. Wherefore, good chrysten people, knowing nowe what is the rygh̄t belefe, touchynge the Sacramente of the Aultare, embrace, and folowe the same, and cleaue faste to the catholyke Churche, the

spouse of Christ, that you maye be true members of Christ, to whome with the father, and the holye gost be al honoure and glorye worlde wythoute ende. A men.

Io Harpesfeld, *sacræ theologiæ* Prof Arch. London.

An Homylye Wherein is aunſwere made to certayne common obiections, agaynſte the preſence of Chryſtes bodye, and blonde in the ſacrament of the Aultare.

Mete it were, dearelye beloued in oure ſauioure Chryſt, that we all ſhoulde ſo fully, & wholye, cleaue to the faithe of Chryſtes catholike churche, ꝑ no appearaunce of reaõ to ꝑ cõtrarye therof, ſhoulde cauſe vs once to doute or ſtaggar, in anye parte of the ſame. For ſuche a kynde of faythe, dothe GOD, requyre of vs, and for ſuche kynde of faythe, good chriſten people, are in ſcrypture called Abrahãs children, which Abraham (as it is wrytten in the fourth to the Romaynes) cõtrary to hope, beleued in hope, that he ſhoulde be the father of many natyons, accordynge to that, whiche was ſpokẽ. So ſhal thy ſede be. And he fainted not in the faith, nor yet conſidered his owne body, whych was now dead euen when he was almoſt an hundred yeare olde, nether yet that Sara was paſte chylde, bearynge, he ſtaggered not at the promyſe of god through vnbelefe, but was ſtrõge in the Roma. 4.

faith, and gaue honor to god fully, certified ẏ what he had promysed, the same he was able to make good. Yf we then wil be the chyldren of Abraham, we muste not faynt in fayth, nor consyder gods wordes after the course of nature. Saint Paule in the .x. chapiter of his seconde epistle to the Corinthians, gyueth vs an example in hym selfe, howe we shoulde alwayes brynge reason in subiection to fayth, sayeng. The weapons of our war fare are not carnall, but myghtie in God, to ouerthrowe stronge holdes, to dystroye counselles, and euerye hyghe thynge that exalteth it selfe agaynste the knowledge of God, and to brynge in captyuytye vnto the seruyce of Christe, all vnderstandynge: What (thynke you) is the cause whye the Jewes beleue not on Chryste? Verely fyrste, because he was borne of a Vyrgyn whych is contrary to the course of nature. Secondlye lykewyse, he was in vnitie of person, God & man whyche how it maye be, no mans wyt is able, by naturall power, to receaue: thyrdly, because he beynge God and man, suffered the death of the crosse, whiche for God to be content to do, semeth to natural reason a thynge moost absurde, but good chrysten folke geuyng place to fayth, do most vndoutedly beleue on Chryst, God & mā crucified, according to ẏ S. Paule wryteth in his fyrste Chapiter of his fyrste Epystle to the Corinthians, sayeng: We preache Chryst crucifyed, to the Jewes a stumblynge blocke, to the

2. Cori. x

1. Corin, 1

the gentils, a folishnes, but to so many of ỹ Iewes & gentils as are called, Christ the power, & wysedome of God. And agreable here vnto, he sayeth also in the nexte Chapiter folowynge.

My talke & my teachynge was not in the persuasyble woordes of thys wysdome, but in the wynge of powers of the spyryte, that youre fayethe shoulde not be in the wysedome of man but in the power of God. Thys generall aduyse and counsel of S. Paule may and oughte so to staye vs in the fayethe of the catholyke churche, that nether carnall reasons, grounded vpon the feble intelligence of mans naturall wyt, nether the deceatfull iudgmente of oure senses, shoulde make vs once to doute, of any one trueth in Christes religion, were it neuer so contrarye to the course of nature, neuer so farre aboue our capacities, and neuer so absurde to the appearaunce of our outward senses.

But forasmuch, as throughe the iniquitie of these later euyll yeares, dyuers haue hadde sondrye fonde dowtes and scruples, put into theyr heades, especyally, agaynst the presence of Chrystes body & bloude, in the Sacrament of the aultare, and throughe suche dowtes haue swarued from the true beleife therein, therefore here shall folowe aunswares, and solutyons, to suche dowtes as haue ben most commen, that from hencefoorthe no man shall nede to be seduced by them, or other lyke.

¶ Fyrste it hath bene obiected ỹ our sauyour Chryst, immedyatlye after that he had instituted, and deliuered Obiectio.

uered to his Apoſtles the ſacramente, dyd ſaye vnto them. **Do thys in remembraunce of me.** Vppon whych woꝛdes ſome haue concluded, that the bodye of our ſauiour Chꝛyſt, cannot be in the ſacramente.

Aunſwer ¶ But let vs duely waye ỹ woꝛdes, and meanyng of the ſame, and we ſhall mooſt playnly perceaue, theyꝛ erroure, and myſvnderſtandyng. Saincte Paule in

i. Cor. xi. hys fyꝛſte Epiſtle to the Coꝛinthians, and in the. xi. chapter of the ſame Epiſtle, intreating of the inſtitution of the Sacrament of the aultare, and theꝛ opennynge the true ſenſe of that commaundemente of Chꝛyſt, ſaythe in this maner. **As oft as you eate of that bꝛead, and dꝛynke of that cuppe, you ſhall ſhewe foꝛthe the Loꝛdes deathe vntyll he come** So then the remembꝛaunce whyche oure ſauyoure there requyꝛeth of vs, is the remembꝛance of hys deathe, whych is paſt, and not pꝛeſente, and theꝛfoꝛe after mooſte pꝛoper maner of ſpeache, maye well be remembꝛed. Now thys remembꝛaunce, can in no wyſe poſſiblye be ſo lynely, and ſo effectually woꝛke in oure hartes, as when we moſt certenly beleue, that in the ſacramente of the aultare, is veꝛyly the ſelfe ſame bodye in ſubſtaunce, which dyed foꝛ vs, and theꝛefoꝛe the

Pſal. cx. Pꝛophet Dauid, foꝛſeyng in ſpirit, this ſo excellent a memoꝛye, ſaythe in hys. cx. Pſame. **Oure mercyfull gratious Loꝛde, hath made a memoꝛye of all hys meruelous woꝛkes,** and by a by, declaryng in what maner he maketh that memoꝛye, he addeth thoſe woꝛdes, **he hathe geuen a foode to**

ſuche

such as feare him. This fode (whiche the prophet sayeth, that Chryst shoulde leaue in remembraunce all his marueylous workes, that is of his incarnatiō his passion his ascension, and glorye in heauen, and other lyke workes, most cheifly is to be verifyed of the body and bloude of our sauiour Chryst in the sacrament of the aultare. Besydes this, the bodye and bloude of our sauiour Chryst (as it is in ẏ sacrament vnder the fourmes of breade and wine) maye in that respecte also very well be a remembraunce of it selfe, as it honge on the crosse, in the vysyble fourme of a mortall man, and as it is nowe in heauen, in ẏ forme of an immortall man, Farthermore, when our sauyour sayd. Do this in the remembraūce of me, he ment they shoulde do the hole ministration, which he dyd then in remembraunce of hym, whyche hole ministration, cannot be accordynglye, doone otherwyse, but that there must nedes be present the verye body and bloude of our sauiour Chryste.

¶ Another common obiection, there is gathered of the wordes of Chryst. Mathew. xxvi. When he said Pore men ye shall haue alwayes wyth youe, but me shall ye not alwayes haue wyth you. Some haue vpon these wordes concluded, that the body and bloude of our sauiour Chryst, cannot be in the sacrament of the aultar for then say they Chryst shoulde be alway with vs, whereof hym selfe saythe the contrary. ¶ But yf those mē so concluding, wold no more, but confer sainct Marke, and saynte Mathewe together, touching the foresayde wordes of christ

Obicetiō: Math, 26

Answere

Christ, and by that ẏ one Euãgelist sayth, would sincerelie iudge what the other ment, they should sone perceue this their obiectiõ, to be of no forse or strength at al, to proue, ẏ they therby go about to proue.

Mrr.14. For S. Marke in his .xiiii. Chapiter, fyrst telleth the storie of the woman, which came to Christe, and broughte with her an Alabaster boxe of moste precious ointment, and poured the ointmẽt on his head, next he telleth howe certen of the disciples did murmure, and grudge at that facte of the woman, and sayde: What meaneth thys losse, and waste of oyntment? Myght it not haue bene sould for more then .iii. C. pence, and geuen to the pore? Thyrdlye he telleth, howe our Sauiour beinge offended wyth the Disciples, for their murmurynge agaynst the woman, and howe withall he allowing and commendinge her facte, did saye in this maner. Lette her alone: Why are ye greuouse vnto her? she hath done a good deade: for alwayes shall you haue poore men amongest you, and when ye shall please, you maye bestowe your charitye on them, but me shall ye not haue alwayes amongest you. Thys woman hath bestowed vpon me that she had, and she hath preuented to anointe my body, agaynst it shal be buryed. By thys processe of S. Marke, it is euident that our sauiour in all that hys talke, had a respecte to the charitie, whyche that woman then shewed vpon hym, when she poured the precious oyntmente

mente on hys heade, the lyke whereof, he sayethe, no man shoulde be able to shew on hym in tyme to come, meanyng, that when he shoulde once ryse from death to lyfe, and haue an immortall bodye, that then he woulde not looke to receaue the lyke at anye mannes handes, but that then men myghte at their pleasure bestowe on the poore, who alwayes are in the worlde in the mortall estate, and may by charyty of good folke, be releued and comforted, In suche sorte in dede, oure sauyour is not nowe amongest vs, but the beynge of hys body and bloud in the Sacrament of the aulter is after another sorte. For in the Sacrament he is, to fede vs with hys bodye and bloude, and not vysyble to shewe hym selfe vnto vs, as he the dyd to hys apostles, nor to haue ointment poured on hym, as he than had. ¶ Another obiection is there gathered, partely of S. Paule in the. x. of hys fyrste Epystle to the Corinthians (where he speakethe of a spyrituall meate, and spyrytuall drynke) partelye of Christes wordes in the. vi. of John (where he sayeth that. It is the spirite whyche geuethe lyfe, and that the fleshe profyteth nothyng) partely vpon the common maner of speakyng, vsed of the Catholyke churche, whyche callethe the Bodye and bloude of our Sauiour Chryste, in the sacrament of the aultar, a spirituall meate, and a spirituall drynke.

Obiection

1 Corin. x.

Iohn. 6.

¶ For aunswere to whyche obiectyon, it is fyrste to be vnderstanded, that one selfe thinge maye be bothe spirituall, and yet neuertheleſſe of a corporall substaunce to.

Aunswere

As for example, the bodye of man after the resurrection, shall (as S. Paule wytnesseth in the. xv. chapiter of hys fyrst Epystle to the Corinthians) be spiri
orin. 15. tual, & yet it shalbe then the same in substaunce, that it is nowe. Agayne, Manna a meate whych God sēt to the chyldren of Israel in the wyldernes, is both in Scripture, and of the catholyke churche also, called a spiritual meat, and the water lykewyse whiche god gaue them out of a rocke, is called a spirituall drynke, and yet as well Manna, as the water, were of a bodily substaunce. In the. vi. to the Galathians, saynct
ala, 6. Paule calleth mortall men, liuyng then on the earth, spirituall. Wherefore spirituall, is not so to be taken alwayes, as to exclude corporall, but that thynge whatsoeuer it be, maye be called spirituall, wherin is a worke wrought by god, aboue nature. For as god is a spirite, so are his supernaturall workes called spirituall, and the thynges also, on, and in whome, suche workes are wrought, are named spirituall thynges: and therefore Manna, thoughe it were of a bodelye substaunce, yet for that it came myraculuslye from aboue, by the onelye power of God, and not of nature, is, and may well be called, a spirituall meate.
And the drynke whyche issued oute of the rocke, al be it it was in substannce verye water, yet for that God by hys omnypotency, made it sodenlye to issue out of a rocke, it is named a spyrytuall drynke. Oure bodyes lykewyse after the resurrection, shall haue in them immediatlye of God, aboue ỹ power of nature, immortalitie, incorruptibilitie, wyth other lyke supernaturall qualities, and for that cause, they shall after the resurrectyon, be spyrytuall bodyes. Nowe then

what

what necessity is there, that because the body of our sauiour Chryst in the Sacrament of the Aultar, is a spyrytuall meate, therefore it shoulde not be also the corporall substaunce of hys bodye? When the catholyke churche dothe saye, that the bodye, of Chryste in the Sacramente, is a spyrituall bodye, it meanethe, that it is there onelye thorough the almyghtye power of God, and not by the power, or manoure of nature. Lykewyse, when the catholyke churche saieth, that the bodye of Chryste is to be receyued there spirituallye, it meaneth not that therefore the verye body of Chryst is not there to be receaued really & in very dede. For thys worde, spyrytually, dothe signifye onely the maner of the receauyng, and dothe not importe the substaunce of the thyng so receyued.

Beside thys, the catholyke churche, beleuynge that in the Sacrament of the aultare, in alwayes reallye the body and bloude of our sauiour Chryst, dothe yet put a difference in the maner of receauynge thereof, and bleth to saye, that when good men receaue the sacramente, that they receaue the bodye and bloude of Chryste, both sacramentally, and spiritually to, but when euyll men receaue that, they receaue the body of Chryst sacramentallye only, & not spiritually because they come vnto it vnworthelye, and therefore do they procure thereby, to theym selues dampnation. But now to open farder the verye meanynge of those wordes of Chryst. It is the spirit that geueth lyfe, the flesche profyteth nothyng, you shall vnderstande, that these wordes are taken of the catholyke church, in two most godly senses, the one is,

to meane by the ſpirite, the godhede, and by the fleſhe the nature of man, as yf he had ſayde, it is the godhed that cauſethe my fleſhe to be able to gyue lyfe, ne there is my fleſhe the fleſhe of a bare man, for then it beynge eaten coulde not profyte you, but my fleſhe is vnited in vnitie of perſone to the godhed, ſo that it is thereby able to brynge lyfe to the worthy eater therof. Thus doeth Cyrill vpon the. vi. of Saynte John expounde theſe wordes. And to lyke purpoſe ſainct Auguſtyne ſayethe vppon the. vi. of John, that as knowledge beynge ſeperated from charitie, maketh men proude, but beynge ioyned wyth charytye dothe edyfye: euen ſo mans fleſhe not vnyted to the Godhed, and beynge eaten dothe not profytt, but the fleſhe of Chryſt, whych is in hym, in vnytye of perſon, inſeperably vnited to the godhed, beynge worthelye receaued, muſte nedes hyghly profyt. The other lēe of thoſe wordes, to meane by the ſpyrite, a ſpirituall vnderſtandyng of Chryſtes promyſe, made in Capernaum when he ſayde, **the foode that I wyll gyue vnto you is my fleſhe:** whyche wordes be then vnderſtanded ſpiritually, when they be taken, to meane that thing whych paſſeth the power of nature to doo and manes wyt by natrall reaſon to comprehende lykewyſe by the fleſhe, is to be ment, a fleſhely vnderſtandynge of the ſayde promyſſe, as to vnderſtande wythout faythe in Chryſtes deitie, as the Capernaites dyd, whyche toke Chryſte but for a bare man, & ſo conceaued no otherwyſe of the eatynge of hys fleſhe, then of commen meate bought in ỹ ſhambles. Thys ſenſe hath. S. Chryſoſtome wrytynge vpon the. v. of John,

Cirill.

Auguſtin

John. 6.

Chriſoſton

John,and. S. Augustyne wrytynge vpon the same Chapter. ¶ An other obiection is there, by occasyon that thys truthe is not expressed in the commē crede, ¶ Which obiection doth procede of an ignorannce, & lacke of knowledge of the fyrst institutyon of ꝑ crede. For in the primatyue churche, when men of all ages dyd sodenly turne from gentillity, to the chrystian relygyon, and yet then were not by and by, vpon suche there turne, admitted to anye sacrament, but fyrste were instructed in artytles, necessary for them to beleue, before they were baptysed, thys common creed was taught them, and they, were for that tyme called Catechumini, that is younglynges in Chrystes religion, and begynners, admytted but to the fyrste prynciples of the chrystyan faythe. durynge whyche tyme they were not suffered, so muche as to be present at the masse, but after the gospell, were quyte excluded from the same, as by the vndouted wrytynges of the auncyent fathers in chrystes church maye moste euidently appeare: So that thys reason is fōd and to no purpose to saye, that because it is not in the commen crede expressly set fourth, that in the sacrament of the aultare, is the verye bodye and bloude of our sauiour chryst, therfore no chrystian man is boūde to beleue it so to be, S. Chrysostome, and, S. Augustyne hauinge occasion many tymes in theire sermones made by them, to speake of thys Sacrament, for almuch as amōg theire audience were as well yonge younglynges, not yet baptysed, as other faithfull, alreadye chrystened dyd vse oft to say. Quod fideles norūt. ꝑ is, which ꝑ faythful, or they ꝑ be all redy baptysed know or such lyke thyng, and would not then expressly declare

Obiection

Answere

Christo Augustin.

clare

clare the trueth, touchyng the sacramente of the aultare, for that it was not the maner to reueyle suche misteries to those yonglynges: but to them was in generall, as suffycient for saluation, prescribed in that common crede, that they should beleue the catholike churche: whych not onely was suffycient thā for thē, beleuynge the othere artycles of there crede, but is sufficient at thys present also for vs, cōfirminge oure selues in all poyntes to the common belefe of the catholyke church, whyche is the sureste pyller that men maye leane vnto, be they learned, or vnlearned, and such a pyller, as who that moste stronglye cleueth to, is in moste assured state of euerlastyng lyfe. ¶ There are othere obiections vpon. iii. partycular artycles of our crede whyche are, that Chryst is ascended, and sytteth at the ryght hand of God the father, & from thense shal he come to iudge the quicke and the dead, ¶ Whych artycles yet beyng ryghtly vnderstanded, shoulde rather confyrme vs in the true catholyke belefe, of the presence of chrystes bodye in the sacrament of the aultare. For as it is aboue nature for a mans bodye to ascende, and aboue the worthynes of manes nature, to syt at the ryghte hande of God the father, that is, to be of equall power, and glorye wyth God the father, and tynallye, as it is aboue the authorytye of mans nature, to geue sentence of eternall deathe, and lyfe, vpon all mankynde, and yet euerye good manne stedfastlye beleueth all these supernatural powers in Chryst, touchyng hys manhed, bycause he is both God and man, and to god nothynge is impossible, euen so should we wyth like belefe, knowinge that Chryst is omnipotent, credite all other thynges

Obiection.

Answer.

done

done, or spoken by Chryst, and be moste certen, that how so euer they seme in apearaunce to oure reason, yet in verye dede they agree, and stande ryghte well wyth those forsayd .iii. artycles of our crede, & that thoughe we cannot by oure wyttes conceaue, howe Chryst is ascended, and is neuertheles in the Sacrament, also, yet they must nedes be bothe beleued, bycause godes worde doth affyrme them bothe, and the catholyke churche dothe beleue them bothe, whyche churche hath alwayes taught that Chryste is in heauen, in the visyble fourme of man, and in the sacrament, vnder the visyble fourmes of breade and wine, hys wysdome so ordeynyng, that wyth oure hartes we shoulde beholde hys glorye, as he sytte the in heauen, at the ryghte hande of the father, and wythall shoulde fede on hys very body in the sacrament, to receaue the more grace, and therevpon so to be gouerned wyth hys spirite, that hereafter we also myghte be partakers of the lyke glory in heauen.

And al be it these solutyons myghte suffyse, and instructe sufficientlye the vnlearned people, to answere, bothe to these, and all otheee common obiectyons, made agaynste the Sacramente of the Aultare, troublynge muche the heades of the symple people, by there folye, in credityng euyll, and pernicious schole maysters, to theyr destructyon, where gyuing credite to the catholyke churche, they myght auoyde all daungere, and merite a greate deale, yet to open furthere the falshed, and noughtines of the heretique teatheres, in our tyme, and howe glad. & wyllynge they are to abuse the symplicitie of the vnlerned people, ye shall haue here added, some moo

obiections, and solutions geuē to them, to thys ende that if the sayde symple people haue bene infected with the sayde obiections, or suche lyke, they maye be wel satisfyed in their conscience, & there vpon adhere vnto the catholyke faythe, maynteyned, and obserued in the catholique churche, out of whych, there is no saluation. And to procede herein, thys is one othere common obiection that much troubleth the ignoraunt people, it is to wit. ¶ How can ẏ body and bloude, of our Sauioure Chryste, be in the blessed sacrament of the aulter, seing that not onely euyll men do manye tymes receue the same, but fyre also maye consume it, and other lyke chaunces maye happen vnto it. ¶ For aunswer to whych obiection, it is fyrste & pryncipally to be sayd, that thys obiection procedeth of a vayne curyosytye of them whyche rather delyte fondly to talke of thys hygh mystery, then to prepare them selues to receaue the same accordynglye. Sure we are that our Sauioure Chryste is nowe man incorruptible, and impassible, & neyther by fyre, nor by ought els, can suffer violence, and therefore where it pleasethe hym of hys tender mercy and goodnes, & for our great comforte and soule helth, by hys omnipotent worde, to tourne the substaunce of breade and wyne, into hys most precious body and bloud, in the sacramente of the aultare, and yet so to make thys turne, that neuerthelesse he sufferethe the fourmes & sensible qualities of the breade and wyne to remayne in there nature, as they were before the consecratyon, it is to be vnderstanded, that the vyolence or force that is, or maye be done to thys sacramente, is done

Obiection.

Aunsvvere

done onelye to the fourmes, and qualitye sensible, whyche in dede are subiecte to passibilitie, & corruption, but in no wyse, to the incorruptible bodye and bloud of our sauiour Chryst, vnder them conteyned. Doo we not read, I pray you in the fourthe of Mathewe, how that our sauiour suffered the deuyll, to take hym, and carye hym vp into the pinacles of the temple, & afterward to the toppe of an hyghe mountayne, and yet who doth not knowe that he suffered no vilany therby at all? The sonne beames also many tymes, do shyne on thynges impure, & vncleane, yet are they no whyt thereby defiled. The bodye of man is wyth a greter vnion ioyned to the soule, then are the formes of bread and wyne, to the bodye and bloud of our Sauiour Chryste in the Sacrament of the Aultar, and yet we knowe that mortification, putrifica tion, and other such lyke thynges chauncinge to our bodye, the soule hath in it no suche passion, for that it is immortall. The very Godhed of our sauyour Chryst, was in vnitie of personne, vnited to hys manhod, & yet none of the passiõs, paines, or greifes, whiche he sustayned in hys manhod, broughte vyolence, alteration, or chaunge to hys Godhed. For the Godhed is inalterable, & vnpassible. The simplicitye of Chrysten people, in the Primatiue Churche, was suche that they beleuynge moste certenlye the bodye and bloud of our Sautour Chryst to be in the sacrament of the aultare, vnder the fourmes of bread and wine, dyd wythout all curious talke of the fourmes, & accidentes, bende thẽ selues to be present at masse where in the myghtye woorke of the consecration is

wrought bi god, and wherin our sauiour Christ also is, in fourmes of breade and wyne, offered by to the heuenly father, by the preist, for the soner obteynyng of mercy, and sauoure towardes vs, and the sayde people beynge at masse, they with most feruent deuotion, dyd pray, and did honour, the blessed Sacrament of the aultare, the body and bloude of our sauiour Chryst, and besydes this they dyd oftentymes, with feare and tremblynge, prepare them selues to the worthy receyte thereof, and by such their godly behauour, they dyd purchase to them selues greate aboundaunce of grace, where we by the cõtrary and most vnchristian behauour, prouoke goddes wrathe dayly, more and more, vpon our selues, and ỹ whole realme. For nothing soner stirreth God to auengeaunce, then the presumption of suche as wyl curiously enter into his hidden secretes, and therupon doo contempne all that, whyche by theyr feble wyttes, they are not able to vnderstande.

Obiectiõ

Another obiection is of the woordes of our sauyour, in the. vi. of Jhon, wher he sayth. *Qui manducat meam carnem et bibit meum sanguinem habet uitam eternam*, That is to saye. He that eateth my fleshe and drinketh my bloude, hathe euerlastyng lyfe. Vpon these woordes they gather, that in the sacramente of the aultare, be really the body and bloud of our sauioure Chryst, then whoso receaued the sacramẽt must nedes, enioye euerlastyng life. But the scripture witnesseth, that Judas receaued it, and sainct Paule in the. xi. of hys fyrst Epistle to the Corinthians saieth that

Iohn. 6.

1. Cor. 11.

that. Who so receaueth the sacrament vnworthely, receaueth it to hys dampnation.

¶ To thys obiectiō, it is to be aūswered, that many sentences of scrypture, are to be vnderstande, wyth a certayne restraynte, or limitation, as for example the scrypture sayeth, *Qui credit in me habit uitam eternam.* That is to saye, He þ beleueth in me, hath euerlasting lyfe. And in the fyrste Epistle of S. John, & the fourthe chapter it is wrytten. *Quis quis confessus fuerit quoniā Iesus est filius dei, deus in eo manet & ipse in deo.* That is whosoeuer shall confesse that Jesus is the sonne of God, in hym dwelleth God, and he in GOD. There haue bene and are thousandes whyche beleue in Chryste, and that Chryste is the verye sonne of God, and yet shall not for all that be saued, but either for lacke of true belefe, in other articles of the chrysten relygion, or for lacke of good life shalbe dampned. Thys conditiō than is to be added to the forsayd sentences, yf in such beleife a mā dye, and therwith is faythfull, in the necessarye articles, and out of state of all dedly synne, he shal then without any doute inheryte the kyngdome of heauen. So in thys presente obiection, we muste make a limitation, and saye, that whoso eateth, and drynketh worthelye, &c. Obiectiō

1. Iohn. 4.

¶ To the cōfirmation hereof, Saincte Augustine sayth, in hys eleuēth sermō. *De verbis domini,* Augustinus. sermon. ix. De verbis domini.

Profecto est quidam modus manducandi illam carnem quomodo qui manducauerit, in Christo manet, & Christus in eo. Non ergo quocumque modo quisquam manducauerit carnem Christi, & biberit sanguinem Christi, manet in Christo, & in illo Christus, sed certo quodam modo quem

modũ vtique ipse uidebat quando ista dicebat. That is to saye. Verelye, there is a certayne maner of eatynge that fleshe, after whyche maner, he that shall haue eaten it, doth dwell in Chryst, & Chryste in hym. Wherefore, not in what maner soeuer a manne doeth eate Chrystes fleshe, and drynketh hys bloude, he dwelleth in Chryste and Chryste in hym, but he that eateth, and drynketh after a certayne speciall manner, to whiche maner Chryste had respecte, when he spake the foresayde wordes. The same Sayncte Augustine in hys fyrste boke, *Contra Cresconium gramaticum* and the. xxiiii. Chapter sayeth thus. *Quid de ipso corpore & sanguine domini, unico sacrificio pro salute nostra, quamuis ipse dominus dicat. Nisi manducaueritis carnem filij hominis. &c. Nonne idem apostolus docet etiam hoc pernitiosum male utemibus fieri?* That is to saye, what of the verye bodye and bloud of our sauiour, the onelye sacrifyce for oure saluation? thoughe thereof our Lorde doeth saye, vnles ye eate the fleshe of the sonne of man. &c. doeth not the same Apostle (meanyng Paule) teache that it also is pernicious to them, that do vse it not duelye, and ryghtfully?

Idem contra Cresc gramaticum li. 1.

Obiectiõ ¶ An othere obiection there is also, and it is thys, Chryst. (John. x. and. xv.) doth saye, I am a doore I am a vyne, and S. Paule. (Pri. ad. Corin. x.) vseth suche lyke speache, whyche speache of Chryst, and of sainct Paule, in those places, doth not import that

Ihõ 10. 15

i Cor. 10.

that Chryst in very dede, by that saying was a doze or a vyne, or such lyke, but speakinge after that figuratife speache, or maner, dyd meane that he was a sygure of a doze, of a vyne, and suche lyke, and that he had the propertie of a dooze, of a vyne, a so forthe Semblably (saye they) when Chryst at his laste supper (takynge breade and blessynge it) dyd saye. **This is my bodye,** And takyng the cuppe, & gaue thankes, did saye, **thys is my bloud of the newe testamente,** &c. hys speache soo pronounced, and uttered, dyd not importe, that Chryst therby doeth make of the bread and wyne, hys bodye, and bloud, but eyther he mente, that the bread and wyne was sygnes, and tokens of hys bodye, and bloude. or els that they shoulde be sygures of his body and bloud, and not hys verye body, and bloud in dede, and consequently therfore, they saye, that in the sacramente of the aulter, ther is neyther the bodye, neyther the bloude of Chryste, but bare materiall breade & wyne being onely sygnes, tokens, and sigures of Chrystes body and bloud ther. ¶ For solutiō of thys obiectiō thys may be sayd, that it is trouthe, that Chryst and Sayncte Paule in the places before alleged, do soo saye, as is deduced in the begynnynge of thys argumente, or obiection, and trouthe it is also, that the speache of Chryst, **I am a doze, I am a vyne.** &c. doeth not importe that Chryste, by that speakynge was in very dede a doze, or a vyne, but that he was a sygure of a dooze, and of a vyne, and had the propertye of the dooze, and of the vyne. But when it is sayde that the semblable is of Chrystes woordes, Answer

this

Thys is my bodye, thys is my bloude, that is neyther true, noꝛ doth folowe, yther by the rules of reason, oꝛ of scrypture, foꝛ concerning reason, either muste we reason, and saye, that Chꝛyste alwayes in hys speakynge dyd vse sygures, metaphoꝛes, and tropes, (whych to saye, is mooste false, as it appereth in the. xv. of S. Iohn) eyther els we muste saye, that Chꝛyste did but onely some tymes speake in sigures and not so alwayes, whyche beinge true, and theꝛefoꝛe to be graunted, it soloweth not in reason, that though Chꝛyst in the. v. and. xv. of sayncte Iohn. &c. dyd speake syguratiuely, that theꝛfoꝛe, here in these woꝛdes of Chꝛyste. This is my bodye, thys is my bloude. He did also speake figuratiuelie, wheꝛfoꝛe let these sely soules, ỹ haue bene seduced by this kynde of argumentes, aske theyꝛ teachers, whether theye canne mayntayne, and defende thys theyꝛe owne argument, wyth so feble a conlequente, oꝛ no. And yf they can not, then tel thē ỹ they be very barlettes in dede, and as foꝛ the rule of scryptures, that is of the circūstaunce, of ỹ letter, and of other places of scripture, cōferred wt the same, to gather theroꝛ ỹ very meanyng of the thyng, an example, wheroꝛ we haue Iohan. ii. and. xvi. And here the vnlearned aꝛ to be taughte, that althoughe in the pꝛophetes, and the hystoꝛy of the olde testamente, tropes, and sygures are receyued, and allowed, foꝛasmuche as by suche tropes, and sigures, the thyng spoken, is moꝛe vehemently declared, and set foꝛth, yet (as the excellent pꝛelate, and notable great clerke, the Loꝛd bysshop of wincheſter, nowe moſt woꝛthy Loꝛd chaunceler

Iohn. 16.

Ibi. x. and. 16

Ibō. 2. and. 19

celer of England, in his learned boke of confutacion of hereties, against the sacrament of the aulter, doth prudētly aduertise vs & clerly affirme (in ỹ doctrine & preceptes of the now militāt chuche, al thinges of our religion, & fayth, ought to be taken simply, & plainely. And in very dede, if in ỹ sacrament of ỹ aultare were not ỹ true bodi of Chryst, but a figure & signification onely of it thā ỹ sacramētes of ỹ new testamēt shold haue nothing more but rather lesse, thē ỹ sacramēts of ỹ old testamēt had which is against ỹ catholyke doctryne of ỹ church, & agaynst al good reason. ¶ An other obiection is thys, Chryste at his last supper, takyng the chalyce, or cup into hys handes, dyd after ỹ he had blessed it, saye. **Thys cuppe is the newe testament, in my bloud.** And seing these woordes must nedes, as they say be taken syguratiuely, in almuche as ỹ very materyal cup it selfe, was neyther the newe Testamente, ne yet the bloude of Chryst, therfore lykewyse, these woordes also which Chryst, takig bread into his hādes, blessig it, saying. **This is my body**, must nedes be takē figuratiuely. ¶ For answer wherunto, we may say, as we did say before, to the same obiection, ỹ this argument is nought & very cuyll framed, for though we dyd admyt a figure to be herein ỹ cup, yet it foloweth not therby, ỹ we must nedes take ỹ other speche, touchig ỹ body to be figuratiue also, especiallye for ỹ in ỹ one speche, it is to wyt, touchyng the body, al ỹ circūstāces of the text, & course of scrypture, do inforce vs to take the speache properlye wherin the other speche touching the cup, al the circumstaunces of the text, and course of scrypture doth impoze the contrary.

Obiection.

Answer.

Obiectiō ¶ An other obiection is, that Chryſte hath but one true natural body: nowe (ſay they) one true natural body can not truly be but in one place, therfore ſaye they, ſeing Chryſtes bodye, is true in heauen, it can not be truly alſo in the ſacrament of the aultare.

Anſwere ¶ For aunſwere whereunto maye be ſaide, that in dede it is true, that Chriſte hath but one true naturall bodye, and where they ſaye, that one true naturall body, can not be, but in one place, it is alſo true, after one, & the ſelfe ſame maner of beinge, but after diuerſe maners of beinge, one body, maye be ſondry where, yea, and at one tyme to, it is to wit, in heauē, in the viſible fourme, and maner of man, and in the ſacrament of the aulter, vnder the forme and maner of breade and wyne, and in euerych of them, really and trulye to, in thoſe reſpectes, God being therein the doer, who is omnipotent.

Obiectiō ¶ There is alſo another obiection, and that is this, GOD can make man, but man cannot make God: nowe ſaye they, if the true bodye of Chryſte were, really, and in dede, in the ſacrament of the aulter, then the preiſt whych is a man, ſhould therby make God, but mā cannot make God, therefore in the ſacramēt of ỹ aulter, ther is not the very true body of Chriſt.

Anſwere ¶ For aunſwere wherevnto, is to be ſayd, that this obiectiō procedeth of a great ignoraunce, for he that maketh this obiection, taketh that the preiſte ſainge maſſe, and pronouncing the wordes of conſecration doeth make God, where in very dede, the preiſt goeth aboute no ſuche thinges, and if he dyd, neyther he, ne yet God hym ſelfe cā make God, but the truth

is

is that the preist being the minister of God, and god beyng there the worker with his word, by the preist pronounced, there is caused the very body of Chryst to be ther present, wher it was not ther before, & yet no new bodi ther made, but ỹ bodi ther preſẽt which lõg ago was borne of the Vyrgin Mary, the same) I saye) in substaunce, is there present onely vnder the formes of breade and wyne.

¶ In other obiection there is, an that is thys. S. Luke, in the. xvii chapiter of the actes, doth testifye that S. Paule, being at Athẽs, & in the mars stret, before the counsell there, dyd say, amongeste other wordes, that God doth not dwell in temples made with handes, wherupon the vnlearned, vnlernedly doth gather, that seyng the materiall tẽple is made with handes, and the sacrament of the aulter is in ỹ sayd materiall temple, it foloweth (say they) that the body and bloude of Chryste, can not be in it, because God doth not dwell in temples made with handes, And thys obiection hathe bene soo much lyked, and commended amonges the preceding prechers abusing ỹ ignorauntỹ they thought it ineuitable, & ther fore abusyng the said people they caused it to be sette vp, and paynted for a gaye shew in the temples. *Obiection*

Answere

¶ For Aunswere wherunto, this is to be told you ỹ there is a great difference betwene beynge, & dwellyng in a place, for a great manye of you, (I doubte not) haue bene bothe in the cheape syde, in Poules churcheyarde, yea and Poules churche ro, where ye haue not, with moste due reuerence, bled, and behaued your selues, and yet I am sure that ye dwel not

there. Indede, God is properlye sayde to dwell in heauen, because he ther doth shew, and manifest his great glory, and in the hartes of iust, and good people, he his also sayd to dwell by grace, but as for other places, he is in them beyng, but not dwellynge. And as concernyng the beyng, of God in the Sacrament of the aultare, forasmuch as there is the verye sustaunce of Chrystes naturall and true bodye, and bloude, taken of the Vyrgin Mary, and that the dyuinitie is, in vnitie of person, inseparably vnited, and ioyned to the saide bodye and bloude, therefore wee must say and beleue, that the godhed of Chryst is in the sacrament of the aultar, with his humanitie, in a very speicall sorte, and doth not thereby dwel in the sayd sacrament, and soo this obiection is not worth a good button, for all the braggs that hathe bene made of it.

Basell in his rules

Other fond, and folysh obiections, ther are, which are not worthye to be answered vnto, and therefore are not nedeful to be touched, exhortyng you therefore in Chryst, frymely, and stedfastlye, to beleue the doctrine of the catholike churche herein, and so shall you auoide daunger, please God, profite yourselfe, and (tyuing well) come at the last to ioye euerlasting, which graunt vnto vs the father, the sonne, and the holy ghost, to whom be honor and glory for euer.

Amen.

Tetraſtichon in immodicam præſentis temporis pluiam.

Obſecro quid ſibi uult ingẽs q̃, ab æthere nimbus
Noctes atque dies ſic ſine fine ruit?
Mortales quoniam nolunt ſua criminia flere.
Cœlum pro nobis ſoluitur in lachrymas.

A Dialoge betwene man and the Ayre of lyke effecte.

Man.

Theſe ſtormye ſhowres, and ragyng flodes ỹ dayelye vs moleſt.
Alas ye heauens, what maye thys meane, is Nature now oppreſt.

The Ayre,

Thou man thy caſe, thy wycked ſtate, whye wylte thou not lament.
And ſpedely gods grace receiue, and duly do repẽte.
Thy ſinnes ſo great, and eyes ſoo dyre, thy wofull ruyne nyghe,
For the oute ſtremes downe cauſe to power, thys plague doth cauſe vs lyghe.
Al creatures eke with vs nowe mourne, thy recheles ſtubbourne harte:
Alas wepe thou, that we maye ceaſe, and thus caſe thou thy ſmarte.

Domine ſaluos fac regem, et reginam et omnes qui eis bene nolunt.

¶ Imprinted at London in Poules churchyarde, at the sygne of the holy ghoste, by John Cawodde, Prynter to the Kynge and Queenes. Maiestyes.

Cum priuilegio Regiæ maiestatis.